

THE SOUND
BELEEVER.

OR,
A TREATISE
OF
Evangelicall Conversion.

DISCOVERING
The worke of Christs Spirit, in
reconciling of a sinner to God.

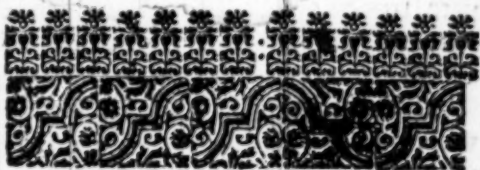
By THO: SHEPARD, sometimes
of Emmanuell Colledge in
Cambridge,

Now Preacher of Gods Word in
NEVV-ENGLAND.

MATTH. 18. 11.
I came to save that which was lost.

EDINBURGH,
Printed by ROBERT BRYSON. 1645.





TO
HIS DEARE
FRIEND,

Mr. W. GREENHILL.

SIR,



Any struglings I have
had about publishing
these Notes : I have
looked up. to God, and
at last beene perswaded
of these grounds :

1. The many desires both of
A 2 friends

friends, and strangers, both by private speeches and Letters, which I thought might bee the voice of Christ.

2. Some good (as I heare) *those* which are *already out*, have done, and which the rest might do, which I have looked on as a testimony of the Lords acceptance of them.

3. I knew not what the Lords meaning should bee to bring to light by his providence without my privitie, knowledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest our workes I thought should resemble Gods workes, not bee left imperfect.

4. I considered my weakē body, and my short time of sojourning here, and that I shall not speake long to *Children, Friends, or Gods precious People*, I am sure not to many in *England*, to whom I owe almost my whole selfe, whom I shall see in this world no more: I have beene there-
fore

fore willing to get the winde, and take
the season, that I might leave some
part of Gods precious truth on re-
cord, that it might speake (oh that
it might bee to the heart) among
whom I cannot (and when I shall
not) be. I account it a part of Gods
infinite grace to make me an instru-
ment of the least good to any. If
the Lord shall so far accept of mee
in publishing these things, it is all that
I would desire : if not, yet I have de-
sired forgivenesse in the blood of his
Sonne, for what ever errors or weak-
nesses may bee init, or are in my self,
which may hinder successe, and fru-
strate its end; onely what I have in
much weaknesse beleaved, I have writ-
ten and sent it unto you, leaving it
wholly with your selfe, whom I much
love and honour, that you would adde
or detract any thing you see meet, (so
as it bee not crosse to what I have
writ) and if you then think it meet for
publike view, you see upon what
grounde I am content with it : but if

you shall burie it, and put it to perpetuall silence, it shall be most pleasing to him who thinks more meanly of it then others can,

Tho: Shepard.



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The sound B E L E E V E R.

CHAP. I.

As the great cause of the eternall perdition of men, is of themselves; so the only cause of the actuall deliverance and salvation of man, is JESUS CHRIST, view this text, Hosea 13. 9. Oh Israel! thou hast destroyed thy self, but in me is thy help.

SECT. I.

THese words as they are set downe in the Hebrew are (according to the stile of this Prophet) very short and sententious, and therefore difficult to translate into English without some Periphrasis, but the sence is here truely exprest, *In me is thy help*; which you may see confirmed from vers. 4. *There is no saviour beside me*, and vers. 14. *I will ransom them from the power of the grave, Oh death I will be thy plague, O grave I will be thy destruction*: Suppose the Prophet should speake here of temporall salvation, help and ransom, (which hee doth not) yet the argument is strong; if there bee no Saviour from temporall woe and miserie but onely the LORD JESUS, how much more is

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he from woes eternall ? onely understand me
 here aright ; I am not now speaking of mans
 deliverance and salvation by price in way
 of satisfaction to Justice (for that I have al-
 ready handled) but of his deliverance and
 salvation, by power ; not of mans purchased
 deliverance, which is by the blood of Christ.
 but of mans actuall deliverance, which is by
 the efficacy and power of the Spirit of Christ.
 Some captives among men are redeemed by
 price onely, some by power without price ; but
 such is the lamentable captivitie of all men,
 under the severity of justice, and the power
 of sinne, that without the price of *Christs*
blood, *Ephes. 1. 7.* and the power of *Christs*
spirit, *John 8. 36.* there is no deliverance ; the
 Lord *Jesus* having paid the price for our de-
 liverance. Yet it is with us as with a compa-
 ny of captives in prison ; our sins like strong
 chaines hold us, Satan our keeper will not
 let us goe, the prison doores through un-
 beliefe are shut upon us, *Romanes 11. 32.* and
 thereby GOD and CHRIST are kept out
 from us ; what power now can rescue us,
 that are held fast under such a power, even
 after the price is paid ? truely it can be no o-
 ther but that in my Text, *In mee is thy help* ;
 when our ransome is paide, the Lord must
 come himselfe and fetch us out by strong
 hand. *Isay 53. 1.* *To whom is the arme of the Lord*
revealed ? truely to very few, yet to some it
 is ; and certainly, looke as they make Christ
 no Saviour indeed who deny his salvation
 by price and satisfaction, so those also make
 him an imperfect Saviour who denie sal-
 vation

vation and actuall deliverance of man to be onely by the Almighty arme and efficacie of his Spirit and power: excellent therefore is the speech of the Apostle, *Acts* 5. 30, 30. *God hath exalted Jesus to give repentance and remission of sinnes to Israel*; Looke as *JESUS* was abased to purchase repentance and remission, so he is now exalted actuallie to give and apply repentance and remission of sinnes; Whose glory is it to remit sinnes, but God in Christ and by Christ only? whose glory is it to give repentance (which in this place comprehends the worke of conversion and faith, as *Beza* observes) whereby we apply remission, but the same God onely? the one is as difficult to be conveyed as the other, and wee stand in as much need of Christ to doe the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant exprest in repentance, and the blessings in the Covenant summed up in forgiveness of sins; the *Socinians* deny redemption and salvation by price; the *Arminians* by Christs power, leaving suasion onely to him, but power of conversion to the power and libertie of the will of man; Oh adulterous generation that are thus hacking at and cutting the cords of their owne salvation! I shall here speake onely to one Question, which is the principall and most profitable, and that is this, How doth Christ redeem and save thus by his power, out of that miserable estate, and consequently what is the way for us to seek, and so to finde & feel deliverance by the hand of Christs power?

As

Quest.

Answ. As there are foure principall meanes and causes, or wayes, whereby man ruines himself; 1. Ignorance of their owne miserie; 2. Securlitie and unsensiblenesse of it; 3. Carnall confidence in their owne dueties; Presumption or resting upon the mercy of God by a faith of their owne forging: so on the contrarie, there is a fourefold act of Christs power whereby he rescues and delivers all his out of their miserable estate.

The first act or stroake is *Conviction of sin.*

The second is *Compunction for sin.*

The third is *Humiliation or selfe abasement.*

The fourth is *Faith.*

All which are distinctly put forth (when he ceaseth extraordinarilie to work) in the day of Christs power, and who ever look for actual salvation and redemption from Christ, let them seeke for mercy and deliverance in this way, out of which they shall never finde it; let them begin at conviction, and desire the Lord to let them see their sins, that so being affected with them and humbled under them, they may by faith be enabled to receive Jesus Christ, and so be blessed in him.

It is true, Christ is applyed to us nextly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sin, no man can or will come by faith to Christ to take away his sinnes, unlesse he first see, bee convicted of, and loaden with them. I confesse the manner of the Spirits worke in the conversion of a sinner unto God, is exceeding secret, and in many things very various;

ous; and therefore it is too great boldnesse to marke out all Gods foot-steps herein, yet so farre forth as the Lord himselfe tels us his worke and the manner of it in all his, wee may safely resolve our selves, and so far, and no farther shall we proceed in the explication of these things. It is great prophanenesse not to search into the works of common providence, though secret and hidden; *Psal.* 28. 5. and 92. 6. much greater it is not to doe thus into Gods workes of speciall favour and grace upon his chosen. I shall therefore begin with the first stroake of Christs power which is conviction of sin.

SECT. II.

First Act of Christs power, which is Conviction of sin.

NOW for the more distinct explication of this, I shall open to you these four things.

1. I shall prove that the Lord Christ by his Spirit begins the actuall deliverance of his elect here.
2. What is that sinne the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of conviction he workes thus in all his.

1. For the first, it is said, *John* 16. 8, 9. that the first thing that the spirit doth when hee comes to make the Apostles Ministerie effectuall, is this, it shall *reprove*, or *convince* the world of sinne; it doth not first work faith, but convinceth them that they have no faith,

as in verse 9. and consequently under the guilt and dominion of their sinne; and after this, he *convinceth of righteousness*, which faith apprehends, verse 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sin, yet our Saviour wraps them up in this word; because conviction is the first, and therefore the chiefe in order here: The Lord not speaking now of ineffectuall, but effectuall and thorow conviction exprest in deep sorrow and humiliation. Now the Text saith, the Lord beginnes thus not with some one or two, but with the *World* of Gods Elect, who are to bee called home by the Ministerie of the Word; which our Saviour speaks (as any may see who consider the scope) purposely to comfort the hearts of his Disciples, that their Ministerie shall bee thus effectuall to the world of Jews and Gentiles; and therefore cannot speak of such conviction as serves onely for to leave men without excuse for greater condemnati-on; (as some understand the place) for that is a poore ground of consolation to their sad hearts. Secondly, I shall hereafter prove that there can be no faith without sense of sinne and miserie, and now there can be no sense of sinne without a precedent sight or conviction of sinne; no man can feeble sin, unlesse he doth first see it; what the eye sees not, the heart rues not. Let the greatest evill befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see, and heare of it, hee will never take it to heart, it will never trouble him; so let a poore sinner

sinner lye under the greatest guilt, the sorest
wrath of God, it will never trouble him untill
he sees it and bee convinced of it, *Act. 2. 37.*
When they heard this they were pricked; but first
they heard it and saw their sinne, before their
hearts were wounded for it; *Genes. 3. 7.*
they first *saw their nakedness* before they were
ashamed of it. Thirdly, the maine end of the
law is to drive us to Christ *Rom. 10. 4.* if *Christ*
be the *end of the law*, then the law is the means
subservient to that end, and that not to *some*,
but to *all that beleeve*, now the law though it
drive to Christ by condemnation, yet in order
it begins with accusation. It first accuseth,
and so convinceth of sin, *Rom. 3. 20.* and then
condemneth: It's folly and injustice for a Judge
to condemne and bring a sinner out to his exe-
cution before accusation and conviction; and
is it wisdom or justice in the Lord or his law
to do otherwise? And therefore the Spirit in
making use of the law for this end first con-
vinceth as it first accuseth, and layes our sinnes
to our charge. Lastly, look as Satan when he
bindes up a sinner in his snare, hee first keepes
him (if possible) from the verie sight and
knowledge of it; because so long as they see it
not, this ignorance is the cause of all their wo;
why they feele it not, why they desire not to
come out of it; the Lord Jesus (who came to
untie the knots of Satan, *1 John 3. 8.*) beginnes
here, and first convinceth his, and makes them
see their sinne; that so they may feele it, and
come to him for deliverance out of it. Oh con-
sider this all you that dreame out your time in
minding onely things before your feet, never
thinking

thinking on the evils of your own hearts; you that heed not, you that will not see your sins, nor so much as ask this question, What have I done? what doe I doe? how doe I live? what will become of me? what will bee the end of these my foolish courses? I tell you, if ever the Lord save you, he will make you see what now you cannot, what now you will not, hee will not onely make you to confesse you are sinners, but he will convince you of sin, this shall be the first thing the Lord shall do with thee.

Quest.

But you will say, what is that sinne which the Lord first convinceth of? which is the second thing to be opened.

Answ.

I answer these three Conclusions.

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I. The Lord Jesus by his Spirit doth not onely convince the soule in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report and acknowledgement of everie man, rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lyes under this confession, that hee is a sinner? the best say they are sinners; and if we say we have no sin we deceive our selves, and I know I am a sinner; but that which the Spirit principally convinceth of, is some sin or sinnes in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins; *Rom. 3. 9. Wee have proved, saith the Apottle, that Jewes and Gentiles are under sin,* but how doth the Apottle (being now the instrument of the Spirit in this worke of conviction)

viction) convince them of this? marke his method, *verse 10, 11, 12, 13, 14, 15, 16, 17, 18.* wherein you shall see it is done by enumeration of particulars; sinnes of their natures *there is none righteous*; sinnes of their mindes, *none understandeth*; sinnes in their wills and affections, *none seek after God*; sinnes in their lives, *all gone out of the way*; sinnes of omission of good duties, *there is none that doth good*; their throats, tongues, lips, are sepulchres, *deceitfull, poysonfull*; their mouthes full of cursing, their feet swift to shed blood, &c. And this is the state of you Jewes, (*verse 19.*) as well as of the Gentiles; *that all flesh may stand convinced as guiltie before God.* If it be here demanded, What are those particular sinnes which the Lord convinceth men of? I answer, In variety of men there is much variety of speciall sinnes, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sinnes of which he doth another man, yet this wee may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sinne; and thereby the Spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against Heaven, and convinceth, and as it were hits him first with that: How did the Spirit convince those three thousand, those patterns of Gods converting grace? *Act. 2. 37.* did not the Lord begin with them for one principall sinne, viz.

Rom. 3.

Quest.

Answer. What those particular sinnes are, which the Lord convinces men of in their conversion.

their

their murther and contempt of Christ by embruing their hands in his blood? there is no question but now they remembred other sinfull practises, but this was the *Imprimis*, which is ever accompanied with many other *Items* which are then read in Gods Bill of reckonings where the first is set downe: *Israel would have a King*, 1. *Samuel* 8. 19. *Samuel* for a time could not convince them of their sin, herein, what doth the Lord doe? surely hee will convince them of sinne before hee leaves them, and this he doth by such a terrible thunder as made all their hearts ake; and how is it now? what sin doe they now see? they first see the greatnesse of that particular sin, but this came not to minde alone, but they cryed out, 1 *Sam.* 12. 19. *Wee have added unto all our evills this, in asking to our selves a King.* Look upon the woman of *Samarita*, *John* 4. the Lord Christ indeed spake first unto her about himselfe the substance of the Gospell, about the worth of this water of life; but what good did shee get untill the Lord began to convince her of sin, and how doth he that? he tels her of her secret whoredome she lived in, *the man that now shee had was not her husband*; and upon the discoverie of this, shee saw many more sinnes; and hence verse 29. shee cryes out, *Come see the man that hath told me all that ever I did in my life.* And thus the Lord deales at this day; the Minister preacheth against one sin, it may be whoredome, ignorance, contempt of the Gospell, neglect of secret duties, lying, Sabbath-breaking, &c. This is thy case, saith the Spirit unto the soule, remember

member the time, the place, the persons with whom you lived in this sinfull condition; and now a man begins to goe alone, and to think of all his former courses, how exceeding evill they have been; it may be the Lord brings upon a man a sore affliction, and when hee is in chains crying out of that, the Lord saith to him as to those, *Ier. 30. 15. Why cryest thou for thy affliction? for the multitude of thine iniquities I have done this;* it may be the Lord sometimes strikes a mans companion in sinne dead, by some fearfull judgement: and then that particular sinne comes to minde, and the Lord reveales it, arm'd with multitudes of many other sinnes; the causes of it, the fruits and effects of it; as a father whips his childe upon occasion of one speciall fault, but then tells him of many more which hee winked at before this, and saith, Now sirrah remember such a time, such a froward fit, such undutifull behaviour, such a reviling word you spake, such a time I called, and you ranne away and would not hear mee; and you thought I liked well enough of these wayes, but now know that I will not passe them by, &c. Thus the Lord deales with his; and hence it is many times, that the elect of God civilly brought up, doe hereupon think well of themselves, and so remaine long unconvinced of their woefull estates, the Lord suffers them to fall into some foule, secret, or open sin; and by this the Lord takes speciall occasion of working conviction and sorrow for sinne, the Lord hereby makes them hang down the head and cry *unclean, unclean*; *Paul was*
B civilly

civilly educated, he turned at last a hote persecuter, oppressor, blasphemers; the Lord first convinced him of his persecution and cryed out from heaven to him, *Paul, Paul, why persecutest thou me?* this struck him to the heart, and then *sinne revived*, *Rom. 7. 9.* many secret sinnes of his heart were discovered, which I take to begin and continue in speciall in those three dayes, *Acts 9. 9.* wherein he was blind and did (through sight of sin and sorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the disease, hee hopes to live; but when he sees the spots and tokens of death upon his wrist, now he cries out, because convinced that the plague of the Lord is upon him; so when men see some one or more speciall sins break out, now they are convinced of their lamentable condition: yet it is not alway, (though usually thus) for some men the Lord may first convince of sin by shewing them the sinfullnesse of their own hearts and wayes; the Lord may let a man see his blindnesse, his extreame hardnesse of heart, his weaknesse, his willfullnesse, his heartlesnesse; he cannot pray, or look up to God, and this may first convince him; or that all that hee doeth is sinfull, being out of Christ: the Lord may suddenly let him see the deceits of his own heart, and the secret sinfull practises of his life; as if some had told the Minister: or as if hee spake to none but him; that he is forced to fall down being thus convinced, and to confesse, *God is in this man: I Cor. 14. 25.* *Necodemus* may first see and bee convinced of the want
of

of regeneration, and thereby feel his need of Christ; the Lord may set a man upon the consideration of all his life past, how wickedly it hath been spent; and so not one, but a multitude of iniquities compass him about: a man may see the godly examples of his parents, or other godly Christians in the family or town where he dwels, and by this bee convinced; that if their state and way be good, his owne (so far unlike it) must needs be starke naught: the Lord ever convinceth the soule of sins in particular, but hee doth not alway convince one man of the same particular sinnes at first as he doth another; whether the Lord convinceth all the elect at first of the sin of their nature, and shewes them their originall sin in and about this first stroake of conviction; I doubt not of it; *Paul* would have been alive, and a proud Pharisee still, if the Lord had not let him by the law see this sin, *Rom. 7. 9.* and so would all men in the world, if this should not be revealed first or last, in a lesser or greater measure, under a distinct or more indistinct notion: and hence arise those confessions of the Saints, I never thought I had had such a vile heart; if all the world had told me, I could not have beleevd them; but that the Lord hath made me feel it, & see it at last: was there ever such a sinner (at least in heart, which is continually opposing of him) whom the Lord at any time received to mercy, as I am?

The Lord Jesus by his spirit doeth not onely convince the soule of its sinne in particular, but also of the evill, even the exceeding great evill of those particular sins. The Lord

Cont 2.

Jesus doth not onely convince of the evil *sinne*, but of the great evill of *sinne*. Oh thou wretch, saith the Spirit, (as the Lord to Cain, Gen. 4. 10.) what halte thou done, whose sinnes cry to heaven, who hast thus long lived without God, and done this infinite wrong to an infinite God, for which thou canst never make him amends? That God who could have long since cut thee off in the midlt of thy sins and wickednesse, and crusht thee like a moth, and sent thee downe to those eternall flames where thou now seest some better then thy selfe mourning day and night, but yet hath spared thee out of his meere pity to thee. That God halt thou resisted and forsaken all thy life time; and therefore now see and consider what an evill and bitter thing it is thus to live as thou hast done, Jer. 2. 19. Look as it is in the wayes of holinesse, many a man void of the Spirit may see and know them in the litt-rall expressions of them, but cannot see the glory of them but by the Spirit, and hence it is hee doth not esteeme and prize them and the knowledge of them above gold; So in the wayes of unholinesse, many a man void of the spirit of conviction of sinne, may and doth see many particular sins and confesse them, but he doeth not, cannot see the exceeding evill of them, and thence it is though he doth see them, yet he doth not much dislike them, because hee sees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatnesse of the evill that is in them, Job. 36. 8, 9.

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In the time of affliction (which is usually the time of conviction of a wilde unruly sinner) *hee shewes them their transgressions*, but how? *that they have exceeded*, that they have beene exceeding many and exceeding vile. Oh beloved, before the Lord Jesus comes to convince, we have cause to pray for and pity every poore sinner, as the Lord Jesus did, saying, *Lord forgive them, they know not what they doe*. You godly parents, Masters, how oft doe you instruct your children, servants, and convince them of their sinfullnesse, untill they confesse their faults? yet you see no amendment, but they goe on still; what should you now do? oh cry out for them, and say, Lord forgive them, for they know not what they doe. Their sins they know, but what the evil of them is, alas! they know not; but when the Spirit comes to convince, he makes them see what they doe, and what is the exceeding evill of those sins they made light of before; like mad men that have sworne, and curst, and struck their friends, when they come to be sober againe, and remember their mischievous wayes and words, now they see what they have done, and how abominable their courses then were. Oh you that walke on in the madnes of your minds now, in all manner of sin, if ever the Lord do good to you, you shall account your wayes madnesse and folly, and cry out, Oh Lord, what have I done in kicking thus long against the pricks!

The Lord Jesus by his Spirit doth not onely convince the soule of the evill *off sin*, but of the evill *after sinns*. I mean of the iust pu-

nishment which doth follow sin, and that is this, viz. that it must dye, and that eternally for sin, if it remains in this estate it is now in. *Rom. 4. 15. The Law-workes wrath, i. e. sight and sense of wrath, Rom. 7. 9 When the law came, sin revived, and I dyed; i. e. I saw my selfe a dead man by it: so the soule sees cleerly God hath said, The soule that sineth shall die: I have sinned, and therefore if the Lord be true I shall dye, to hell I shall, if now the Lord stop my breath and cut off my life, which hee might justly and may easily doe. Death is the wages of sinne, even of any one sinne, though never so little; what then will become of mee who stand guilty of so many, exceeding the number of their hairens on my head, or the stars in heaven? Whoremongers and adulterers God will judge, the Minister hath said so, the Lord himselfe hath told me so, Heb. 13. 4. I am the man, my conscience now teares me and tells me so, what will become of mee? The Lord Jesus will come in flaming fire to render vengeance against all that know not God; and that obey not the Gospell. This I beleeeve, for God hath said it 2. Thes. 2. 7. 8. 9. and now I see I am hee that hath lived long in ignorance, and know not God: I have had the Gospell of grace thus long wooing and perswading my heart, and oftentimes it hath affected me, but yet I have resisted God and his Gospell, and have set my filthy lusts, my vaine sports, my companions cup and queanes at a higher price then Christ, and have loved them more then him: and therefore though I may bee spared for a while, yet there is a time wherein Christ himselfe*

himselfe will come out against mee inflaming fire. To this purpose doth the spirit worke: for beloved, the great meanes whereby Satan overthrew Man at first in his innocencie, was this principle, although thou dost eat, and so sinne against God, yet thou shalt not dye. *Gen. 3. 4. Ye shall not surely die;* the Serpent doth not say, *Ye shall not die,* for that is too grosse an out-facing of the Word, *Gen. 2. 17.* but he saith, *Ye shall not surely die:* that is, there is not such absolute certainty of it: it may be you shall live, God loves you better then so, and is a more mercifull Father then to be at a word and a blow. Now look as Satan deceived and brought our first parents to ruine by suggesting this principle; so at this day he doth sow this accursed seed, & plant this very principle in the soyl of every mans heart by nature, they doe not think, they cannot beleeve that they are dead men, and condemned to die, and that they shall die, eternally for the least sinne committed by them. Men nor Angels cannot perswade them of it, they cannot see the equi-ty of it, that God so mercifull will be so severe, for so small a matter; nor yet the truth of it, for then they think no flesh should be saved. And thus when the old Serpent hath spit this poyson before them, they sup it up, and drink it in, and so thousands, nay millions of men and women are utterly undone. The Lord Christ therefore when he comes to save a poore sinner, and raise him up out of his fall, convinceth the soule by his Spirit, and that with full and mighty evidence, that it shall dye for the least sinne, and tells him

as the Lord told *Abimelech* in another case, *Gen. 20. 3.* *Thou art but a dead man for this*; and if the Spirit set on this, let who can claw it off. I tell you Beloved, never did poor condemned Malefactor more certainly know and heare the sentence of condemnation past upon him by a mortall man, then the guiltie sinner doth his, by an immortall and displeased God: and therefore those three thousand cry out, *Act. 2. 37.* *Men and brethren what shall we doe to be saved?* Wee are condemned to die, what shall wee doe now to be saved from death? Now the soule is glad to enquire of the Minister, Oh tell me, what shall I doe? I once thought my selfe in a safe and good condition as any in the Town or Countrey I lived in, but now the Lord hath let me hear of other newes; die I must in this estate, and tis a wonder of mercies I am spared alive to this day. There is not onely some blinde feares and suspitions that it may possibly bee so, but full perswasions of heart, die I must, die I shall in this estate; for if the Spirit reveale sinne, and convince not of death for sinne, the soul under this worke of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it; but when it sees the bottomelesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sinne though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lye in wait for it, *Rom, 6. 21.* And now saith the Spirit, you may goe on in these sinfull courses

ses as others do, if you see meet, but oh consider what will bee the end of them; what it is to enjoy the pleasures of sinne for a season, and to be tormented for ever for them in the conclusion, for be assured that will be the end: and hence the soule seeing it selfe thus set apart for death, looks upon it selfe in a far worse estate then the brut beastes, or vilest worme upon the earth; for it thinkes when they die there is an end of their miserie; but oh then is the beginning of mine for ever: hence also arise those feares of death and of being suddenly cut off, that when it lyes downe, it trembles to thinke I may never rise again, because it's convinced, not onely that it deserves to die, but that it is already sentenced for to die: hence also the soule justifies God, if hee had cut him off in his sin; and wonders what kept him from it, there being nothing else due from God unto it: hence lastly, the soule is stopt and stands still, goes not on in sin as before; or if it doth, the Lord gives it no peace: *Jer. 8. 6.* Why doth the horse go on in the battell? because it sees not death before it; but now the soule sees death, and therefore stops: Oh remember this all you that never could beleve that you are dead condemned men, therefore are never troubled with any such thoughts in your minde; I tell you, that you are far from conviction, and therefore far from salvation: if God should send some from the dead to beare witnesse against this secure world concerning this truth, yet you will not beleve it, for his messengers sent from heaven are not beleved herein; woe be to you if
you

you remaine unconvinced of this point.

3. But you will say, how doth the Lord thus convince sin, and wherein is it exprest? which is the third particular.

Ans. All knowledge of sinne is not conviction of sin, all confession of sin is not conviction; there is a conviction meerely rationally, which is not spirituall; there are three things in spirituall conviction.

1. There is a clear, certaine, and manifest light, so that the soul sees its sin, and death due to it clearly and certainly; for so the word *John 16. 9.* *ἐλέγξει* signifies to evidence a thing by way of argumentation, nay demonstration; the Spirit so demonstrates these things as that it hath nothing to object, a mans mouth is stopped, he hath nothing to say but this; behold I am vile, I am a dead man: for if a man have many strong arguments given him to confirme a truth, yet if he have but one objection or doubtfull scruple not answered, he is not fully as yet convinced, because full conviction by a clear sun-light scatters all darke objections; and hence our Saviour *Jude 15.* will one day convince the wicked of all their hard speeches against him, which will chiefly be done by manifesting the evill of such wayes, and taking away all those colours and defences men have made for such language: before the Spirit of Christ comes, man cannot see, will not see his sin nor punishment; nay, hee hath many things to say for himselfe as excuses and extenuations of his sin; One saith, I was drawne unto it, (*the woman that thou gapest mee*) and so layes the blame on others:
Another

Another saith, It is my nature ; Others say, All are sinners, the godly sin as well as others; and yet are saved at last, and so I hope shall I : Others professe they cannot part with sin, they would be better but they cannot, and God requires no more then they are able to performe ; Another saith, I will continue in sinne but a little while, and purpose hereafter to leave it ; Others say, We are sinners, but yet God is mercifull and will forgive it ; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men, endlesse are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but he hath something to say for himselfe, and something in his minde to lessen and extenuate sin; but beloved when the Spirit comes to convince, he so convinceth as that he answers all these, pulls down all these fences, teares off all these fig-leaves, scatters all these milts, and pulls off all these scales from the eyes, stops a mans mouth, that the soule stands before God, crying, Oh Lord guilty, guilty ; as the Prophet *Jeremie* told them, *Jer. 2. 23. Why dost thou say I am innocent ? looke upon thy way, &c.* So the Spirit saith, Why dost thou say thy sin is small ? it is disobedience, (as *Samuel* said to *Saul*, *1 Sam. 15. 23.*) which is rebellion, and as the sinne of witchcraft ; and is that a small matter ? the Spirit of conviction by the cleare evidence of the truth, bindes the understanding that it cannot struggle against God any more ; and hence let all the world plead to the contrary, nay let the godly come to comfort them in this estate,

state, and think and speak well of them; yet they cannot beleeve them, because they are certaine their estates are wofull: hence also we shall observe the soule under conviction, in stead of excusing sin, it aggravates sin, and studies to aggravate sin; did ever any deal thus wickedly, walke thus sinfully, so long, against so many checks and chidings, light and love, meanes and mercies, as I have done? And it is wonderfull to observe that those things which made it once account sin light, make it therefore to thinke sin great: *ex. gr.* my sin is little; the more unkinde thou (saith the Spirit) that wilt not doe a small matter for the Lord: my sin is common; the more sinfull thou that in those things wherein all the world rise up in armes against God thou joynest with them: God spares me after sin; the greater is thy sinne therefore that thou hast continued so long in, against a God so pitifull to thee; the dearest sinnes are now the vilest sins, because though they were most sweet to him, yet the Spirit convinceth him, they were therefore the more grievous unto the soule of God; you poore creatures may now hide, and colour, and excuse your sins before men, but when the Lord comes to convince, you cannot lye hid; then your consciences (when Jesus Christ the Lord comes to convince) shall not be like the Steward in the Gospell that set downe 50. for a 100. l. no, the Lord will force it to bring in a true and cleare account at that day.

2. There is a reall light in spirituall conviction, rationall conviction makes things appear notionally;

notionally; but spirituall conviction, really: The Spirit indeed useth argumentation in conviction, but it goes farther and causeth the soule not onely to see sin and death discursively, but also intuitively and really: reason can see and discourse about words and propositions, and behold things by report, and so deduct one thing from another; but the Spirit makes a man see the things themselves, really wrapt up in those words; the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sunne, it makes all things appear as they are; *John 3. 20, 21.* It was *Jerusalems* miserie, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words, *were hid from her eyes.* Discourse with many a man about his sinne and misery, hee will grant all that you say, and he is convinced, that his estate is most wretched, and yet still lives in all manner of sinne; what is the reason of it? truly he sees his sin onely by discourse, but hee doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which onely convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted only upon the wall, why? because therein hee doth not see the living Lyon: when he sees that, hee trembles. So men hear of sin, and talke of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evils; because sinne is not seen alive, death is not presented alive before them, which is done
by

Luke
19. 41.

Esay
6.9

How
God
gives a
reall
fight of
sins.

Hos. 4:
4.

by the Spirit of conviction onely, revealing these really to the soule; and hence it is that many men *in seeing see not*. How can that bee? thus, in seeing things notionally, they see them not really. And hence many that know most of sin, know least of sin, because in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notionall knowledge of sin, for this *light* is their *darkenesse*, and makes them more incapable of spirituall conviction: The first act of spirituall conviction is to let a man see clearly that he is sinfull and most miserable; The second act is to let the soule see really what this sin and death is. Oh consider of this, many of you know that you are sinfull, and that you shall dye; but dost thou know what sin is, and what it is to dye? If thou didst, I dare say thy heart would sinke; if thou dost not, thou art a condemned man, because not yet a convinced man. If you here aske, how the Lord makes sin reall? I answer, By making God reall, the reall greatnesse of sin is seene by beholding really the greatnesse of God who is smitten by sinne, sinne is not seen because God is not seen, *John 3. cp. v. 11. He that doth evil hath not seene God*. No knowledge of God is the cause *why blood toucheth blood*: The Spirit calls out all other company of vaine and foolish thoughts, and then God comes in and appeares immediatly to the soule in his greatnesse and glory, and then the Spirit saith, Lo, this is that God thy sins have provoked. And now sin appeares as it is, and together with this reall fight of sin, the soule

soule doth not see painted fire, but sees the fire of Gods wrath really, whether now it is leading; that never can be quencht but by Christs blood: and when the Spirit hath thus convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose sinnes are so great? Hence also the heart begins to be affected with sinne and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worme, wherein there is nothing seen worthy either to bee loved or feared; and hence a mans heart is not affected with it: Before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psal. 22. I am a worme and no man*; so may the Lord complaine, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soule, so sin affects the heart.

There is a constant light; the soule sees sinne and death continually before it, *Gods Arrowes sticke fast* in the soule, and cannot be pluckt out; *My sinne is ever before mee*, said David, (in his renewing of the worke of conversion.) For in effectuall conviction, the minde is not onely bound to see the misery
lying

3.

PGL.

58-30

lying upon it, but it is held bound; it is such a Sun light as never can be quenched, though it may be clouded. When the Spirit of Christ darts in any light to see sinne, the soule would turne away from looking upon it, would not heare on that ear, *Felix*-like. But, the Spirit of Conviction sent to make thorow worke on the hearts of all the Elect, follows them, meets them at every turne, forceth them to see and remember what they have done, the least sin now is like a moath in the eye, it's ever troubling. Those gantly, dreadfull objects of sin, death, wrath, being presented by the Spirit neare unto the soule, fixe the eye to fasten here; they that can cast off at their pleasure the remembrance and thoughts of sinne and death, never prove sound, untill the Lord doth make them stay their thoughts, and muse deeply on what they have done, and whither they are going. And hence the soul in lying down, rising up, lyes downe and rises up with perplexed thoughts, What will become of me? The Lord sometimes keeps it waking in the night season, when others are asleep, and then 'tis haunted with those thoughts, it cannot sleep; it lookes back upon every day and week, Sabbath, Sermon, Prayer, speeches, and thinks all this day, this week, &c. the goodnesse of the Lord and his patience to a wretch hath been continued, but my sins also are continued; I sin in all I doe, in all my prayers, in all I thinke, the same heart remaines still not humbled, not yet changed.

And hence you shall observe, that word which discovered sinne at first to it, it never goes

goes out of the minde; I think saith the soule I shall never forget such a man, nor such a truth. Hence also if the soule grow light and careless at some time, & casts of the thoughts of these things, the Spirit returnes againe, and falls a reasoning with the soule, Why hast thou done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy lewd courses against God, but that thou shouldest still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been borne; was there ever any that thus resisted grace, that thus adventured upon the sword's point? hast thou but one friend, a patient, long suffering God, that hath left thy conscience without excuse long a goe, and therefore could have cut thee off, and dost thou thus forsake him, thus abuse him? Thus the spirit followes, and hence the soule comes to some measure of confession of sin; Oh Lord I have done exceeding wickedly; I have been worse then the horse that rusheth into the battell; because it sees not death before it; but I have seen death before me in these wayes, and yet goe on, and still sinne, and cannot but sinne, Behold me, Lord, for I am very vile. When thus the Spirit hath let into the soule a cleare, reall constant light, to see sin and death, now there is a thorow conviction:

But you will say, In what measure doeth the Spirit communicate this light?

I shall therefore open the fourth particular,

lat. viz, The measure of spirituall conviction in all the elect. viz.

So much conviction of sin as may bring in and work compunction for sin, so much sight of sin as may bring in sence of sin, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the elect have and must have so much; for so much conviction is necessary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the elect, is compunction, or sence of sin; for what good can it do unto them to see sin, and not to bee affected with it? What greater mercy doth the Lord shew to the elect herein, then unto the devils and Reprobates, who stand convinced, and know they are wicked and condemned; but yet their hearts altogether unaffected with any true remorse for sin? *Mine eye, saith Jeremy, affecteth my heart. The Lord opens the ears of his* Lam. 3 51. *to instruction; that bee might humble.* Some Job 33 16. 17 *thinke that there is no thorow conviction, without some affection. I dare not say so, nor will I now dispute whether there is not some thing in the nature and essence of that conviction the elect have different from that conviction in reprobates and devils; tis sufficient now; and that which reacheth the end of this question. To know what measure of conviction is necessary, I conceive the cleere discerning of it is by the immediate and sensible effect of it, viz. So much as affects the heart truly with sin.*

But if you aske, what is that sence of sin, and what measure of this is necessary? that I shall answer

answer in the doctrine of compunction.

Let not therefore any soule be discouraged, and say, I was never yet convinced, because I have not felt such a cleare, reall, constant light to see sin and death as others have done: consider thou, if the end of conviction be attained, which is a true sense and feeling of sinne, thou hast then that measure which is most meet for thee, more then which the Lord regards not in any of his; but you that walke up and downe with convinced consciences, and know your states are miserable and sinfull, and that you perish if you dye in that condition, and yet have no sense nor feeling; no sorrow nor affliction of spirit for those evils, I tell you the very devills are in some respect nearer the Kingdome of God then you bee, who see, and feel, and tremble; woe, woe unto thousands that live under convicting Ministries whom the word often hits, and the Lord by the spirit often meets, and they heare and know their sins are many, their estates bad, and that iniquity will be their ruine, if thus they continue, yet all Gods light is without heat, and it is but the shining of it upon rocks, and cold stones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins salvation. Before I passe from this to the second work of compunction, let mee make a word of application.

If the Spirit begins thus with conviction *V^{se} 1.* of sinne, then let all the Ministers of Christ co-work with Christ, and begin with their people here, bee faithfull witnesses unto
C 2 Gods

Gods truth, and give warning to this secure world, that the sentence of death is past, and the curse of God lyes upon every man for the least sin; *Lift up thy voice like a Trumpet*, was the Lords words to *Isaiah*. *Isay* 58. 1. *and tell them of their sinne*; Those bees we call drones that have lost their sting. When *the salt of the earth* (the Ministers of Christ, *Matth.* 5.) have lost their acrimony and sharpnesse, or saltnesse, *What is it good for, but to be cast out?* your hearers will putrify and corrupt, by hearing such doctrines onely, as never search, When the Lord inflicted a grievous curse upon the people, *Ezek.* 3. 26. the Lord made *Ezekiel* dumbe that hee should not bee a reprover to to them? What was the lamentation of *Jeremy*; *thy Prophets have seen vaine and foolish things for thee, and have not discovered thine iniquity*: how would you have the Lord Jesus by his Spirit to convince men? must it not bee by his word? verily you keep the Spirit of Christ from falling down upon the people, if you refuse to indeavour to convince the people by your word. Other Doctrines are sweet and necessary; but this is in the first place most necessary. Beware of personating, beware of bitterness and passion, but oh convince with a spirit of power and compassion; and hee that shall bee instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, and by him will attain his owne ends, finish his great work, gather in his scattered sheep, who are in great multitudes throughout the Kingdome scattered from him;

Lam. 2
14,

Prov. 1
23.

him; if once they bee thoroughly convinced, that they are utterly lost, and gone out of the way.

May not this also be sad reproofe and terror to them that stand it out against all means of conviction, and will not see their sinne, nor beleeve the fearful wrath of God due to them for sinne; not a man scrace can be found, that will come to this conclusion; I am a sinfull man, and therefore I am a dead, I am a condemned man: but like wild beasts fly from their pursuers into their holes, and thickets, and dens; their sinfull extenuations, excuses, and a pologies for sin, and for themselves, and if they be hunted thither, and found out there, then they resist, and article against that truth which troubles them; *They flatter themselves in their owne eyes, untill their iniquities bee found most* Vers. 2
Psal. 36
1.
hateful. Many a man dislikes the text, the use, especially the long use wherein his sinne is toucht, and his conscience tost; especially if it bee his darling sinne, his *Herodian*, his *Riemon*; especially, if withall he thinkes that the Minister meanes him, hee will not see it nor confesse it; especially if hee apprehends hee shall lose his honour, or his *silver shrines* and profit by it; hee will not see his sin, that hee may not be troubled in conscience for his sin, that so he may not be forced to confesse and forsake his sinne, and condemne himselfe for it before God and men. Oh Lord, I mourne that I can scarce meet with a man that either cares to be, or will be convinced; but hath some thing alway to say for himselfe, their sins are not so great, they are not

so bad, but have some good, and therefore have some hope: and if God bee mercifull it is no great matter though they be exceeding sinfull, or some such thing; their mouths are not stopped to say nothing for themselves, but guilty. There is lesse conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conspire together to blinde mens eyes and darken mens mindes in this great work of Christ: *Principia obsta*, it is policy to stop Christ in his entrance, in this first stroake upon the soule; but oh, little do you think what you doe herein, and what woe yee work to your selves hereby; doest thou tittle and resist the first breathings of Christs Spirit when hee comes to save thee? what hurt will it bee to know the worst of thy condition now, when there is hope hereby of comming out of it; who must else one day see all thy sins *in order before thee* to thy eternall anguish and terrour? *Psal.* 50. 21. When the Lord shall say to thee as unto *Dives*; *Remember in thy lifetime thou hadst thy good things*; remember such a time; such a place, such a sin; which then you would not see. But now thou shalt see what it is to strike an unfinite God. Remember thou wast forwarned of wrath to come; but thou wouldest not beleeve thy selfe accursed, that so thou mightest have felt thy neede of him that was made a curse to blesse thee; and therefore feele it now, oh you will wish then that you had knowne this evill *in that your day*. What doest thou talk of grace? thou thinkest thou hast grace, when as thou hast not

not the first beginning, nay not the most remote preparation for it in this worke of conviction; what should we do for such as these, but with *Jeremy, Jer. 13. 17. if you will not hear, my soule shall weep in secret for your pride?*

Oh be perswaded therefore to remember *Vse 3.* your sins past, and to consider of your wayes now. All the prophanenesse of thy heart, and life, all the vanity of thy youth *Eccles. 11. 9.* all your secret sins, all your sins against light and love, cheeks and vowes; all that time wherein thou didst nothing else but live in sin; thus Gods people have done, *Ezek. 6. 9.* thus all the elect shall doe; oh consider the Lord *remembers them all*, and that with griefe of heart against thee, because thou forgettest them, *Hos. 2. 7.* He that numbers thy haire, and tels the sparrowes that fall, numbers much more thy sins that fall from thee; they are written down in his black book. They are not trifles, for he mindes not toyes; the booke must be opened: oh reckon now, you have yet time to call them to minde, which it may be shall not continue long; it is the Lords complaint, *Jer. 8. 6.* of a wicked generation, *that he could heare no man say, What have I done? Winnow your selves,* (as the word is, *Eph. 2. 1.*) Oh people not worthy to be beloved. I pronounce unto you from the eternall God, that ere long the Lord will search out *Jerusalem* with candles, hee will come with a sword in his hand to search for all secure sinners in city and countrey, unlesse you awaken hee will make inquisition for blood, for oaths, for whoredomes which grow com-
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mon; for all secret sinnes we are frozen up in; oh be willing, bee but willing that the Lord should search you and convince you, now in this evening time of the day, before the night come, wherein it will be too late to say, I wish I had considered of my wayes in time; of all sins, none can so hardly stand with uprightnesse, as a secret unwillingnesse to see and bee convinced of sin, *John 3. 20. 21.* The helps and means for attaining hereunto are these.

1. *Help* Bring thy soule to the light; desire the Lord in prayer as *Job* did, *What I see not, oh Lord, shew me, Job. 34. 32.* Set the glasse of Gods law before thee, look up in the ministry of the word unto the Lord, and say, Oh Lord search me: the Sunne of this holy word discovers moles: on the Sabbath day attend to all that which is spoken, as spoken unto thee, then examine thy self when thou hast leisure. When *David* saw (*Psal. 19.*) how pure the law was, he cries out, *Who knows his errors?*

2. *Help* Look upon every conviction of thy conscience for sin, as an arrest and warning given from the Lord himselfe: for sometimes the word hits, and conscience startles, and saith, This is my sin, my condition; yet how usuall is it then for a man to put a merry face upon a foule conscience? how oft do men think this is but the word of a man who hath a latitude given him of reproving sin in the Pulpit, and we must give way to them therein? or else their hearts rise and swell against the man and word also; and why is it thus? because hee thinks it is man onely that speaks, whereas did he see and believe that this was a stroke

a warning, an arrest, a check from the omnipotent God, would he then grapple think you with him? would it passe lightly by him then? When *Eli* heard *Samuel* denounce sad things against his house, *It is the Lord*, said *Eli*, 1 Sam. 3. 18. When *Paul* saw *Jesus* speaking, *Why persecutest thou me?* Act. 9. hee falls downe astonished, and dares not ~~strike~~ *strike* against the prickes any longer: An arrest in the Kings name comes with authoritie, and awes the heart of the man in debt.

Doe not judge of sin by any other rule, but as God judgeth of it according to the rule of the word by which all mens wayes shall bee judged at the last day: What made *saul*, 1 Sam. 15. extenuate his sin to *Samuel*? he judged not of it as the Lord in his Word did: For had he done so, he would have seene *disobedience* to a command as bad as *witchcraft*, as *Samuel* told him; which also made his proud heare sinke, and say, *I have sinned*: Remember for this end these Scriptures, Rom. 1. 18. Rom. 2. 9. Rom. 6. 23. Galat. 3. 10. by which thou mayest see, either I must die, (in the state I am) or God himselfe must lye. Remember that an *angry look*, or *word is murder* in Gods account; a *wanton eye*, an *unchaste thought* is *Adulterie* before a holy God; before whose tribunal thou must give an account of every vaine ^{1 Cor.} thought and word. ^{5. 10} And therefore doe not judge of sinne by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses forsooke the pleasures of sinne for a season*, Heb. 11. 25. Nor yet by not feeling any punishment for it, for *G O D reserveth wrath*, *Nabum*.

Nabum 1. 2. till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Son of God by sin, then they doe of crushing vermine under their feet: Nor yet by the practise of others, Every man sinnes, and therefore I hope I shall doe as well as others: Nor yet by seeing thy selfe better, and thanking God thou art not as other men; it may be so, thou didst never steale, nor whore, nor murder as yet; that is not the question, but hast thou had any one vaine thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know that God spared not the Angels that sinned, and how wilt thou escape, unlesse the Lord die for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it, so he maketh lesse, *Psal.* 50. 21. Oh take heed of judging the evill of sin by any of these rules: Oh remember all men are apt to thinke of themselves better then they are, *Are wee a' so blinde?* say the Pharisees: take heed that by judging of sin by these false rules, you deceive not your selves.

Use 4. Let this lastly be a use of thankfulness, to all those whose eyes the Lord hath opened to see, and so convinced you of your sinnes. When *David* was going in the heat of his Spirit to kill *Nabal*, and *Abigail* met him and stopt him, what said he? *Oh blessed be the Lord for thy counsel*; so when thou wert going on in the heat and pursuit of thy sinne, toward eternall death; that the Lord should now meet thee in thy way, and convince thee of thy

1. Sam.
25. 21.
33.

thy folly, and so stop thee; what a world of sinne else wouldst thou have committed, how vile wouldest thou have been? Oh say therefore, Blessed be that Minister of the Lord, and blessed for ever be the name of the Lord that gave me that counsel. It is said, Christ will *send the Comforter to convince of sin*; is it a comfortable thing to see sinne? yes, it shall one day be matter of unspeakable comfort to you that ever you saw sin; that ever hee shewed thee that mystery of iniquity in thy heart and life, those *arcana imperii*, those secrets of the power and dominion of sinne over thee: *Thou shalt not hate, but reprove thy brother*. If the Lord should secretly keep thy sinne glowing in his owne bosome against thee, and never reprove thee for it, nor convince thee of it; no greater signe of Gods everlasting hatred against thee. Oh it is infinite love that he hath called thee aside and dealt plainly and secretly with thee, and will you not be thankfull for this? The Lord might have left thee in thy brutish estate, and never made knowne thy latter end; never have told thee of thy sinne or flood before it comes.

John
16:7.

Levit.
19:17.

It may be you will say, If I felt my sinne, and were deeply humbled for it, I could then be thankfull that ever I saw it; what is it to see sin?

This is a favour the Lord shewes not to all mankinde, many have no meanes to bring them to the knowledge of it, and those that have yet are smitten with a deep sleep under those meanes that they know not when death is at their doores, nor what sinne means; and
this

this it may be is the condition of some of thy poore friends and acquaintance, that think it strange that thou runnest not with them in the same way as they do.

2. Suppose some Reprobates do see sinne, yet the Lord puts a secret vertue in that work of conviction upon thee, which makes thee cry to heaven for a Spirit of brokenness for sin; which without this sight of sin, thou wouldest never so much as have desired; and this they have not.

3. However, conviction is a worke of the Spirit, though it should bee but common; and wilt not be thankfull for common mercy, suppose it be but outward? how much more for this that is spirituall, though it should be common? especially considering that it is the first fundamentall worke of the Spirit, and is seminally all. Sense of sin begins here, and ariseth hence; as ignorance of sin is seminally all sin: Remember that the discoverie of *Faux* in the Vault, was the preservation of England; wee use to remember the day and houre of the beginning of some great and notable deliverance; Oh remember this time wherein the love of Christ first brake out in convincing thee of thy sin, who else hadst certainly perished in it: And thus much of this first worke of Conviction; now the second followes, Com-
punction.

Sect.



SECT. III.

*The second Act of Christs power, in working
Compunction or sense of sin.*

Compunction pricking at the heart or sense and feeling of sinne, is different from conviction of sinne; the latter is the worke of the understanding, and seated in that principally; the other is in the affections and will, and seated therein principally: A man may have sight of sinne, without sorrow and sense of it; *Dan. 5. 22. with 20. 21. Jam. 1. 24. Rom. 2. 20, 21.* Yet that conviction which the Spirit works in the Elect is ever accompanied with compunction, first or last. For the better unfolding of this point, let mee open these foure things to you.

1. That compunction or sense of sinne, immediately follows conviction of sinne in the day of Christs power.
2. The necessity of this worke to succeed the other.
3. Wherein it consists.
4. The measure of it in all the Elect.

That compunction followes conviction, is evident from Scripture and Reason; *Act. 2. 37. When they heard this*, that is, when they saw and were convinced of their sinne in crucifying the LORD of life, which they did not imagine to bee a sinne before, what followes next? It is said, *They were pricked at the heart*; Lo, here is compunction. *Ephraim*

I.

Jonah
3-5.

phraim also in turning unto God, *Jer. 31. 19.* hath these words; *After that I was instructed, I smote upon my thigh; (as men in great calamity befallen them use to doe) I was ashamed, even confounded, because I did heare the reproach of my youth.* The men of Nineveh hearing by the Prophet they were all to dye within fourtie dayes, it is said, *they beleaved God,* (in the worke of conviction) and then fell to sack-cloth and ashes (in the work of compunction) which did immediatly follow. *Josiah, 2Cro. 34. 27.* in his renewed returne unto God, after he heard the words of the Law, *his heart melted, and he wept before the Lord.* For what is the end of conviction? is it not compunction? for if the Lord should let a man see his sinne, and death for sinne, and yet suffer the heart to remaine hard and unaffected, the Lord did but leave him without excuse, nay the Lord should but leave him under greater misery, and under a more fearfull judgment; viz. for a man to see and know his sin, and yet unaffected with it, and hardned under it; hardnesse of heart is one of the greatest judgements; to see sin and not to bee affected with it, argues greater hardnesse. For it is no wonder if they that see not and know not sin, remain senselesse of sin; alas! they know not what they do; but for a man to be enlightned, and see his sin, and yet unaffected; Lord, how great is this hardnesse, and how unexcusable will such a man be left before God, when the Lord shall reckon with him for his hardnesse of heart! What is the end of that light the Lord lets into the vnderstanding in other things?

things? is it not that thereby the heart might bee affected thoroughly with it? Why doth the Lord let in the light of the knowledge of Christ and of his will? Is it that this knowledge should like froth float in the understanding, and be imprisoned there? No verily, but that the heart might be thoroughly and deeply affected therewith. And doe you thinke the Lord will in the light of conviction imprison it up in the minde? is there not a farther end that by this light the heart might be deeply affected with sin? if any say that the end of conviction is to drive the soule to Christ, I grant that is the remote and last end of it, but the next end is compunction. For if the understanding be convinced of misery, and the heart remaine hard, the minde may see indeed that righteousnesse and life onely is to bee had in Christ, yet the heart remaining hard, the will and affections will never stir toward Christ, its impossible a hard heart remaining such wholly unaffected with sin or misery, should be truly affected with Jesus Christ; but of this more hereafter.

What necessity is there of this compunction, to succeed conviction? 2.

I speake now of necessity in way of ordinary dispensation, not of Gods unusuall and extraordinary way of working, where hee useth neither Law nor Gospell (as ordinarily hee doth) to worke by. Many have been nibbling lately at this doctrine, and demand, What need is there of sorrow and compunction of heart? A man may be converted onely by the Gospell, and God may let in sweetnesse *Ans.*

nesse and joy without any sense of sin or miserie, and in my experience I have found it so; others godly and gracious also feelee it so; why therefore doe any presse such a necessity of comming in by this back doore unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tendernesse in handling of it, lest any stumble; and therefore before I lay downe the reasons to shew the necessity of it; give me leave to propound these rules both for the clearing of the point, and answering sundry objections usually made about this point,

1. Rule. In this worke of compunction, do not think that the Lord hath not wrought any true sense of sinne, because you finde it not in such a measure as you imagine you should desire to have, and that others feelee; sense of sin admits degrees. I doubt not but *Josephs* brethren were humbled; yet *Joseph* must bee more, he must be cast into the ditch, and into the prison, and *the iron must enter* not onely into his legges, but into his soule; *Psal. 105. 18.* Hee must bee more afflicted in spirit, because he was to do greater worke for God, and was to be raised up higher then the rest, and therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt and stoutnesse of heart against God and his wayes, therefore these have not such cause of trouble; and being lesse rugged, have lesse need of axes to hew them: some mens sorrow breakes in upon them more suddenly, like stormes
and

and breaches of the sea, and the Lord is resolved to hasten and finish his worke in them more speedily, and it may be more exemplarily; (for every Christian is not a faire coppie) as in those *Act. 2. 37.* In others their sorrows soake in by degrees, *Gutta cavat lapidem*, the Lord empties them by continuall droppings, and hence feele not that measure of sorrow that others doe: every Christian is not a *Heman*, *Psal. 88.* who suffers *distracting feares and terrours from his youth up*, verse 15. who is *afflicted with all Gods waves*, verse 7. for he was a man of exceeding high parts and gifts, as you may see, *1 King, 4. 31.* and therefore the Lord had need of hanging some speciall plummets on his heart to keepe it ever low, lest it should be lifted up above measure. Some sense of sin the Lord will worke in all he saves, but not the same measure; the Lord gives not alway unto his, that which is good in it self, (its good I confesse to be deeply affected and humbled) but that which is fit, and therefore best for thee.

Doe not thinke there is no compunction or sense of sin wrought in the soule, because you cannot so clearly discern and feele it, nor the time of the working and first beginning of it. I have knowne many that have come with complaints, they were never humbled, they never felt it so, nor yet could tell the time when it was so, yet there it hath beene and many times they have seen it by the help of others spectacles, and blest God for it. When they in *Esay 63. 17.* complained, *Lord why hast thou hardened our hearts from*

thy fear; do you think there was no softnesse, nor sensiblenesse indeed? Yes verily, but they felt nothing but a hard heart, nay such hardnesse as if the Lord had plagued them with it by his own immediate hand, and not borne and bred with them only, as with other men. Many a soule may think the Lord hath left it, nay smitten with a hard heart, and so make his mone of it, yet the Lord hath wrought reall softnesse, under felt hardnesse; as many times in Reprobates there is felt softnesse, when within there is reall hardnesse. The stony-ground-hearers were plowed and broken on the top, but were stony at the bottom. Some men may be wounded outwardly and mortally, this may easily be discerned. The Lord may wound others and they may bleed out, their sorrow is more inwardly and secretly, and therefore cannot point with their finger to their wound as others can.

3 Rule. Doe not thinke the Lord works compunction in all the Elect in the same circumstantiall work of the Spirit, but only in the same substantiall work: the Lord workes a true sense of sin for the substance and truth of it, yet there are many circumstantiall workes, like so many enlargements and comments upon one and the same Text. *Ex. gratia.* The same sin that affects *Paul*, it may be doth not affect *Lydia* or *Apollon*. The same notions for the aggravation of sinne in one, do not come into the minde of the other; the same complaints, and prayers, and turnings of spirit in the one, may not be in the same circumstances, and with the like effects as in the

the other, and yet both of them feel sin, and therefore complaine; they both feel sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may heare them say, the soule doth this, and thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to bee understood as producing onely *exemplum in re simili*, something like this or for the substance of this is there wrought.

In this work of compunction wee must not bring rules unto men, but men to rules; Crook not Gods rules to the experience of men (which is fallible, and many times corrupt) but bring men unto the rule, and try mens estates herein by that: For many will say, Some men are not humbled at all, never had any precedent sorrow for sin, Gods mercy onely hath melted their hearts, and experience proves this, and many finde this, who are sincere and gracious Christians.

4. Rule.

I answer, wee are not in this or any other point to bee guided by the experience of men onely, but attend the rule; if it bee proved that according to the rule men must bee broken and affected with their sin and misery before mercy can bee truely apprehended or Christ accepted, what tell you mee of such or such men? let the rule stand, but let men stand or fall according to the rule; many are accounted godly and gracious for a time, much affected with mercy and Christ Jesus;

yet afterward fall or wizen into nothing, and prove very unsound. What is the reason? Truly the cause was here, their first wound and sorrow for sin was not right, as hereafter shall be made good; many thousands are miserably deceived about their estates, by this one thing, of crooking and wresting Gods rules to Christians experiences; let all Gods servants tremble and bee wary here; wracke not the holy Scriptures, nor force them to speake as thou feelest, but try all things by them, 1 *Thes.* 5. 21.

5. *Rule.* Doe not make the examples of converted persons in Scripture patterns in all things of persons unconverted: doe not make Gods worke upon the one, run parallel with Gods work upon the other.

Some say, that many in Scripture are converted to Christ without any sorrow for sin, and produce the example of *Lydia*, whose heart God sweetly opened to receive Christ; and the Eunuch, *Act.* 8. converted in the same manner.

I answer, These are examples of persons converted to God before, who did beleeve in the Messiah, but did not know that this Jesus was the Messiah, which they soone did when the Lord sent the meanes to reveale Christ; and therefore *Lydia*, a Jewish proselyte, is called a worshipper of God, *Act.* 16. 14. and so was the Eunuch, *Act.* 8. 27. and in the same condition as the Centurion, *Act.* 10. 2. who feared God, and whose prayers were accepted, vers. 4. (which cannot be without faith) yet did not know that this Jesus crucified

crucified was the Messiah, untill *Peter* came unto him. So that suppose here was no sense or sorrow for sin, at this time, doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, fit to shew forth Gods work in persons unconverted? in some things indeed they are examples, in others not so: their examples of beleeving in Christ are not in that act examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydia's* heart to beleeve in Christ, and yet opened not her heart to lament her sin and misery in her estate without Christ, (suppose she were without Christ) is more then can bee proved from the Text; for 'tis said, *Her heart was opened to attend unto the things that were spoken by Paul*; and can any thinke that *Paul*, or any Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ, without preaching mens undone and sinfull estate without Christ? and doe you think that *Lydia* was not made to attend unto this? doe you thinke that when *Philip* came to open the 53. of *Esay* to the Eunuch, that *Christ was bruised for our iniquities*; that he did not let him understand the infinite evill of sinne and miserie of all sinners, and of him in speciall, unlesse the Lord *Jesus* was bruised for him?

In examples recorded in the Scripture of 6. Rule. Gods converting grace, doe not thinke they had no sorrow for sinne, because it is not distinctly and expressly set downe in all places:

for the Scripture usually sets down matters very briefly, it oftentimes supposeth many things; and refers us to judge of some by other places; as *Acts 6. 7.* it is said *Many of the Priests were obedient to the faith*; doth it therefore follow that they did immediately beleeve without any sense of sin? Look to a fuller example, *Acts 2.* and then we may see, as the one were converted to the faith, so were the other, having a hand in the same sin. *1 Tim. 1. 13. 14.* *Paul*, he was a persecuter, but the Lord received him to mercy, and that Gods grace was abundant in faith and love, doth it hence follow that *Paul* had no castings down, because not mentioned here? If wee looke upon *Acts 9* we shall see it otherwise.

7 Rule.

Do not judge of general and common workings of the Spirit upon the souls of any to bee the beginnings of effectuall and speciall conversion; for a man may have some inward and yet common knowledge of the Gospel and of Christ in it, before there bee any sorrow for sin; yet it doth not hence follow that the Lord begins not with compunction and sorrow, because common work is not speciall and effectuall work; when the Spirit thus comes, he first begins here, as we shall prove,

8 Rule

The terrours, and feares, and sense of sin and death, bee in themselves afflictions of soule, and of themselves drive from Christ; yet in the hand of Christ, by the power of the Spirit, they are made to lead, or rather drive unto Christ; which is able to turne mourning into joy, as well as after mourning to give joy; and therefore it is a vaine thing to think there

Joh. 16
20.

there is no need of such sorrows which drive from Christ; and that Christ can work well enough therefore without them; when as by the mighty power and riches of mercy in Christ, the Lord by wounding, nay killing his of all their carnall security and self-confidence, saves all his alive, and drives them to seek for life in his Son.

These things thus premised, let us now hear of the necessity of this work to succeed conviction. Hos: 6
1. 2. 3.

Else a sinner will never part with his sin; a bare conviction of sin doth but light the candle to see sin; compunction burnes his fingers, and that onely makes him dread the fire. *Cleanse your hearts ye sinners, and purifie your hearts ye double minded men,* (saith the Apostle James, Chap. 4. 8.) but how should this bee done? He answeres, *verse 9. Be afflicted, and mourne, and weep, turne your laughter unto mourning.* So Joel 2. 12. the Prophet calls upon his hearers to turne from their sin unto the Lord; but how? *Rend your hearts, and not your garments.* Not that they were able to do this, but by what sorrow he requires of all in generall, he thereby effectually works in the hearts of all the elect in particular; for every man naturally takes pleasure, nay all his delight and pleasure is in nothing else but sin; for God hee hath none, but that. Now so long as hee rakes pleasure in sinne, and findes contentment by sinne, hee cannot but cleave inseparably to it; Oh tis sweet, and it onely is sweet; for so long the soule is dead in sinne. *Pleasure in sinne is death in sinne,* 1 Tim. 5. 6. So long as

'tis dead in sinne, it is impossible it should part with sinne; no more then a dead man can break the bounds of death. And therefore it undenyably followes, that the Lord must first put gall and wormwood to these dugs, before the soule will cease sucking, or be weaned from them; the Lord must first make sinne bitter, before it will part with it; load it with sinne, before it will sit downe and desire ease: And looke as the pleasure in sinne is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter, before the soule will part from it.

'Tis true, I confesse a man sometime may part with sin without sorrow, the uncleane spirit may goe out for a time, before hee is taken, bound and slaine by the power of Christ. But such a kinde of parting is but the washing of the cup, 'tis unsafe and unsound, and the end of such a Christian will be miserable; for a man to heare of his sin, and then to say, He doe no more so, without any sense or sorrow for it, would not have been approved by *Paul*, if hee had seen no more in the carelesse Corinthians, in tolerating the incestuous person; but their sorrow wrought this repentance. No, the Lord abhors such whorish wiping the lips; and therefore the same Apostle, when he reproves them for not separating the sinner, and so the sinne from them, he summes it up in one word, *You have not mourned that such a one might be taken from you*: because then sinne is severed truly from the soule, when sorrow or shame, some sense and feeling of the evill of it, begins it. Not onely sinne is opposite to God, but

but when the Lord Jesus first comes near his Elect in their sinfull estate, they are then enemies themselves by sin unto God. And hence it is they will never part with their weapons, untill themselves be throughly wounded: and therefore the Lord must wound their consciences, mindes and hearts, before they will call them by. Now if there be no parting with, no separation from sin, but sin is as strong, and the sinner as vile as ever before, hath Christ (who now comes to save his Elect from sin) the end of his work? what is the man the better for conviction, affection to Christ, name what you can, that remains still in his sinnes? When the Apostle would summe up all the misery of men, he doth it in those words, *Ye are yet in your sin*: So I say, thou art convicted, but art yet in thy sin; art affected with Christ, and takest hold of Christ, but art yet in thy sin: *He that confesseth and forsaketh his sin, shall finde mercie.*

1 Cor.
15. 17.

Prov.
28. 13.

You will say, May not the sweetnesse of Christ in the Gospel, and sense of mercy, separate from sin, without any compunction?

I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soule unto Christ. *Jer. 31. 3. With loving kindnesse have I drawne thee.* But compunction or sense of sin principally serves in the hand of Christ, to turn the soule from sin. Aversion from sin is distinct from, and in order goes before our conversion unto God.

Answe.

2 Cor.
7. 1, 2.

2. Sense of the sweetnesse of Gods grace in Christ keeps out sin, but it doth not thrust out sin at first.

3, Christ

3. Christ cannot be effectually sweet, unlesse sin bee first made bitter; there may bee some generall notice of Christs excellencie, and some thirty pieces given for him; some esteeme of his grace, and hope of his mercy, which may occasion sorrow; but I dare not say that this is any sound or thorow worke, till after sorrow. *Esay 50.* 4. Christ hath *the tongue of the learned given him to speake a word in season*: Unto whom? It is added, *unto the wea-rie*. They are the men that will prize mercie, and they onely to purpose; they that have felt the bitterneesse of sin and wrath, finde it exceeding hard to prize Christ, and to taste his sweetnesse; how shall they doe it indeed that finde none at all? Sweetnesse before sense of sin, is like Cordials before purging of a foule stomack, which usually strengthen the humor, but recover not the man.

Reas. 1. Because without this, no man will either care for Christ, or feelee a need of Christ; a man may see a want of Christ by the power of conviction, but he will never feelee a need of Christ, but by the spirit of compunction.

Matth. 9. 13. *The whole need not the Physitian, but they that are sicke.* A whole man may see his want of a Physitian, but a sick man onely feesles his need of him, will prize him, send for him. By *the whole* you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but such as feelee no need of him: as by *sicke* cannot be meant such as are sinfull and miserable, for then Christ should come actually to save all men; but those that did feelee themselves so, as a sick man that feesles

feele his sicknesse; these onely are the men that feele a need and necessity of Christ; these onely will come to Christ, and bee glad of Christ, and be truly thankfull for their recovery of Christ. And hence ariseth the great sin of the world in despising the Gospel, not at all affected with the glad tidings of it, because they are not affected with their sin and misery; or if they be affected but in part with the Gospel, it is because they are not thoroughly affected with their miserie before.

And hence it is, that when the Lord called his people to him, yet they would *not come to him*, because they were *Lords*, and well enough without him. Why did they not come to the Supper, being invited? it was because they had *farnes*, and *oxen*, and *wives* to attend unto; they felt no need of comming, as the *poor*, *lame*, *blind*, and *halt* did. The Prodigall cares not for father nor fathers house, untill he come to see, *Here I die*. Jer. 2.
31.

It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospell reveales no grace, but with respect and in reference unto sinners, and men in extreame miserie; the Gospell saith not that Christ is *come to save*, but *to save sinners*, and *to save his people from their sinnes*. It reveales not this, *that GOD justifies men*, but *he justifies the ungodlie*; it reveales not this, *that Christ dyed for us*, but *that hee dyed for them that were weake*, *for sinners*, *for enemies*. And if so, can any man imagine that this newes will be sweet, unlesse men see and feele the infinite misery of sin, and the fruits of Luke
15.17.
Rom. 5.
6, 7, 8.

of it? will not men say or think, What great matter is there in that? Suppose we bee sinners and enemies, yet wee are well enough; before Christ come a mans life lyes in his sinne. Now suppose any should proclaime to a company of men the great favour of their Prince toward them, that hee is such a gracious Prince, as will take away all their lives; will this bee glad tydings? Gospel Grace cannot bee set out, much lesse felt; but in reference to sin and misery, which must be first felt, before it can be sweet.

2 Cor. 5. 14. Because Christ will never come but only unto such as feelee their misery; for you will say, Reas. 3 A man may come to Christ without it, I say againe, if he doth (as he hath many followers) yet Christ will not come to him, nor commit himselfe to him; *I came not to call the righteous, but sinners to repentance*; in which place note that as by *the righteous* is not meant such as are sincerely so, but such as think and finde themselves so; so by *sinners*, is not meant all manner of impenitent and heard hearted sinners, but such as think and feelee themselves such; and lament under it: now God the father sent him onely unto such; hee is sent not to heale the hard hearted, but *the broken hearted*; indeed hee is sent to make men broken hearted, who have hard hearts; but he is not sent to heale them untill then; the Lord leaues the ninety nine that need no repentance to wilder for ever; the one lost sheep, who feesles it selfe so, and feesles a need of a Saviour to come and finde it out; who cannot come and finde out him: the Lord Jesus will

come

come unto, and unto him onely, leaving all the ninety nine.

Luke

15. 7.

Reas. 4

This may lastly appeare by considering the end of mans fall into sin, and the publishing of the Law to reveale sinne; and of the Gospell also in reference unto sinne and misery; why did the Lord suffer the fall of man? what was his great plot in it? it is apparent this, that thereby way might bee made for the greater manifestation of Gods grace in Christ. The Serpent poysons all mankind, that the seed of the woman might have the glory of recovering some; This was Gods last end: The perdition of some (of themselves) being but subordinate unto this, *Rom. 9. 22. 23.* Surely *Adam* might have gloryfied grace if he had stood, and God had revealed his grace in preserving him (made mutable) from falling. But the Lord saw grace should not be sufficiently advanced to its highest dignity by this, and therefore suffers him actually to fall, and that into an extreame depth of misery: Now consider mans fall in it selfe cannot be a meane of glorifying grace, but rather abscures all the glory of God; how shall the Lord attaine his end then hereby? truely if the Lord let men see and feele their fall and misery by it now grace offered will bee accepted and glorified. And therefore the Lord sends the law to reveale sinne, and make it exceeding sinfull; and death for sin; that this end might bee attained, *Gal. 3. 22.* And therefore feeling of sinne, and death and misery being the means, must preceede the other as the end: and therefore as grace may bee seen by conviction of

of miserie, so the sweetnesse of it onely can be felt, by feeling misery in this work of compunction.

Quest. But you will say, What is this compunction, and wherein doth it consist?

Ans. This is the third particular to be opened; in generall it is, whereby the soule is affected with sin, and made sensible of sin; but more particularly, compunction is nothing else but the pricking of the heart, or the wounding of the soule with such feare and sorrow for sinne and misery, as severs the soule from sinne, and from going on toward its eternall misery: so that it consists in three things;

1. Feare.
2. Sorrow.
3. Separation from sin.

The Lord Jesus, when hee comes to rescue his elect, look as Satan held them in their misery: First, by blinding their eyes from seeing of it: Secondly, by hardening their hearts from feeling of it: So the Lord Jesus having cut asunder the first cord of Satan by conviction, breakes asunder the second by compunction, and causing the soule to feele and bee affected with its misery; and as the whole soule is unaffected before hee comes, so hee makes the whole soule sensible when hee comes, and therefore hee fills the conscience with feare, and the heart with sorrow and mourning, so as now the will of sin is broken, which was hardened before these feares and sorrowes seised upon it. Let me open these particularly, that you may taste and try the truth of what I now deliver.

I say

I say the Lord Christ in this worke of compunction lets into the heart of a secure sinner a marvellous feare and terrour of the direfull displeasure of God, of death and hell, the punishment of sin : Oh beloved, look upon most men at this day, this is the great misery lying upon them, they doe not feare the wrath to come, they fear not death nor damning, even then when they hear and know it is their portion ; but *their hearts are set to sinne.* Eccles. 8. 11.

The Lord Christ therefore lets in this feare, that looke as the Lord when he came to conquer the Canaanites, *Exod. 23, 27, 28. Hee sent his hornets before him,* which were certaine fears, which made their hearts faint in the day of battel, and by this subdued them ; so the Lord Christ when he comes to conquer a poor sinner that hath long resisted him, and would goe on to his owne perdition, lets in these feares, that the soule shrinkes in with the thoughts of its woefull estate, and cryes out secretly, **L O R D** what will become of mee if I dye in this condition ? *Paul* trembles astonished at his misery and wickednesse, and now he beginnes to cry out ; the Jaylour was very cruell against *Paul*, but when the Lord *Jesus* comes to rescue him from this condition, you shall see him trembling. The Lord had let in the feare, that now hee is content to doe any thing to be saved from the danger he saw he was now in ; when a man sees danger and great danger neare and imminent, now man naturally feares it : before Christ come, the soule may see its miserie, but it apprehends

- it farre off, and hoping to escape it, and hence doth not fear it; but when the Lord Jesus comes, he presents a mans danger, death, wrath, and eternity neare unto him, and hence hath no hope to escape it, as now he is, and therefore doth feare; and seeing the misery exceeding great, he hath an exceeding great (though oft times deep) fear of it; as men neare death and apprehending it so, begin then to bee troubled, and cry out when it is too late. The Lord Jesus deales more mercifully with the elect, and brings death and eternity near them before they draw near to it; whiles it is called to day: the poore Jaylor began to think of killing himselfe when feares were upon him, and so many under this stroke of Christ, have the same thoughts, because they see no hope; but this measure is not in all, this worke is in all, *Put them in feare of Lord that they may know they be but men;*
- Psal.**
10. 5 before this feare comes, men are above God, and think they can stand it out against him; the Lord therefore lets in this feare to make them know they bee but men, and that as proud, and stout, and great as they are, yet that they are not above God, and that it is in vain to kick against the pricks, and goe on as they have done; for if they doe, hee will not endure it long. *The spirit of Bondage makes men feare,* before the spirit of Adoption comes; these feares therefore are such, as the regenerate after they have received the spirit of Adoption never have; and therefore they are such as pursue the soule with some threatning of the word, pronouncing death
- As 16**
- Psal. 9**
20
- Rom. 8.**
15.

death and perdition to him in that estate: *Ex. gr. Hee that beleeves not is condemned already*, thus the word speaks to conscience, *Job 3. 17.* Thou beleevest not saith a mans owne conscience, the Spirit witnessing with it, therefore thou art condemned saith conscience; now the spirit of Bondage, is the testimony of Gods Spirit witnessing to both the premisses and conclusion; now this Spirit no regenerate man indeed ever hath after this time, but the feares he hath arise from another principle of corruption of conscience, and malice of Satan through the present desertion of the Spirit leaving him; not from any positive witness of the Spirit of any such untruth, which yet is truth, while the soule is under this stroak and not regenerate: marke therefore diligently that this fear is the worke of the Spirit of the Lord Jesus, and hence it followes,

1. That these feares are not meerely naturall (as those *Rom. 2. 15.*) arising from naturall conscience onely, which onely accuse of sinne, but never effect; but they are supernaturall, they are arrowes shot into the conscience by the arme of the Spirit; so dreadfull that no word nor meditation of death and eternity can beget such feares, but creates them.

2. Hence it followes, that they are cleare feares, (for the Spirits worke is ever cleare before he leaves it, *Eph. 5. 13.*) they are not blinde confused feares, and suspicious and sad conjectures, whereby many a man is afraid and much afraid, and affrighted like men in a dreame, that thinke they are in hell, yet cannot tell what that evil is which they feare;

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but

but they are cleare feares whereby they distinctly know and see that they are miserable, and what that misery is.

3. Hence it followes that they are strong feares, because the almighty hand of the spirit sets them on, and shakes the soule; they are not weak feares which a man can shake off, or cure by weak hopes, sleep or businesse, &c. like some winds that shake the tree, but never blow it down: but these feares cast down the tallest Cedar, and appall the heart, and coole the courage and boldnesse of the most impenitent and audacious sinner. The spirit presenting the greatestt evill in eternall separation from God; hence no evill in this world is so dreadfull as this, I had better never been borne then to beare it (saith the soule) and hence casts off all other thoughts, and cannot bee quiet; and hence it is that these feares force a man to fly and seek out for a better condition. A man like *Lot* lingers in his sin but these feares like the Angell, drive him violently out, the Lord saying to him, Away for thy life, lest thou perish with the world, for thy sins are come up to heaven, thou maist dye before one day be at an end, and then what will become of thee? Ah thou sinfull wretched man! may not the Lord justly doe it? are not thy sins grown so great and many, that they are an intollerable burden for the soule of God to beare any longer? and hence you shall observe, if the soule after sad feares grows bold and carelesse again, the spirit pursues it with more cause of fear, and now the soul cries out, Did the Lord ever elect thee? Christ shed his

Amos
3-8.

his blood to save his people *from* their sins, thou livest yet *in* thy sins, did he ever shed his blood for thee? thou hast sinned against conscience, after thou hast been inlightned and fallen back again, hast not thou therefore committed the unpardonable sin? thou hast had many a faire season of seeking God, but hast dallyed and dreamt away thy time; is not the day of grace therefore now past? it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation against that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like sinne? thus the Spirit pursues with strong feares, till proud man falls downe to the dust before God. The soule is now under feares, not above them; and therefore cannot come out of these chaines by the most comfortable doctrine it heares, nor particular application of it by the most mercifull Ministers in the world, untill the Lord say, as *Lam.* 3. 57. *fear not*: the Lord onely can assuage these strong winds, and raging waters, in which there is no other cry heard of this soul tossed thus with tempests, but Oh I perish I onely the Lord making way for the spirit of Adoption by these in his elect; drives them out to seek if there be any hope; and so they are not properly desperate feares; yet as I say strong feares, not alike extensively, yet alike intensively strong in all; a small evill when tydings is brought of it doth not feare, but if the evill bee apprehended great and

neare too, the very suspicion of it makes the heart tremble ; when a house is on fire, or a mightie Armie entred the land and neare the citie, children that know not the greatnesse of the evil feare them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blinde world may not much feare them, but all the Elect whose mindes are convinced to see the greatnes of them, cannot but feare, and that with strong and constant feares ; nor is it cowardize, but dutie to feare these *everlasting burnings*. And hence the soul in this case wonders at the securitie of the world, dreads the terrours of the Lord that are near them, and usually seeks to awaken all its poore friends. I once thought my selfe well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but feare ; oh look you to it.

Luke
23.40

Thus the Lord workes this feare in some in a greater, in others in a lesser measure. Oh consider whether the Lord hath thus affected your hearts with feare ; Oh secure times what will God doe with us ! many of you having heard the voice of the Lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternall woe for the least sin, doe you beleve it, and yet feare it not ? how art thou then forsaken of God ? Many of you that like old Mariners can laugh at all soule weather, and like Weather-cockes set your faces against all windes ; and if you bee damned at last you cannot helpe it, you must bear it as well as you can, and you hope

to doe it as well as others shall doe; Oh ! how far are such from the Kingdome of God, the Lord not yet working nor pricking thy heart so much as with feare ?

2 Sorrow and mourning for sin is the second thing wherein compunction consists. And look as feare plucks the soule from security in seeing no evill to come ; so sorrow takes off the present pleasure and delight in sinne, in a greater measure then Feare doeth. The Lord therefore having smitten the soule, or shot the arrowes of feare into the soule ; it therefore growes exceeding sad and heavy, thinking within it selfe, what good doe wife or children, house or lands, peace and friends, health and rest doe me? in the mean time condemned to die, and that eternally ; it may be reprobated never to see Gods face more : the guilt and power of sin in heart and life lying still upon me ? And hereupon the soul mourns in the day, and in the night, desires to goe alone and weepe ; and there confesseth its vilenesse before God, all the dayes of vanitie, and sinnes of ignorance, thinking, Oh what have I done ! and seekes for mercy, but not one smile, nothing but clouds of anger appear, and then thinks, If this anger the fruit of my sin bee so great, Oh what are my sinnes the causes hereof ! When the Angel had set out the sinne of the Israelites in making a league with the Canaanites, and told them that they should be thornes in their sides, they *sate downe,* *vers. 4 and lift up their voice, and wept :* so 'tis with a contrite sinner. Note narrowly that eminent place of Scripture, *Esay 61. 3, the Lord*

2.

Judge
2. 1.

Christ is sent to appoint beauty for asher, and the oyle of joy for the spirit of heavinesse to them that mourne. Out of which, note these foure things for the explication of this sorrow or mourning.

First, It is such a mourning as is precedent unto spirituall joy. And hence it is not said, I will give the spirit of gladnesse to beget mourning, (though the Lord doth so after conversion) but this goes in order before that. Ephraim-like, who seeing what an *unruly beast* hee had been *unaccustomed to Gods yoake*, smites upon his thigh, and bemoans himselfe. It is Gods method (after Gods people have sinned) to sad their hearts, and then to turne mourning into joy; much more at first beginning of Gods work upon the soule, they shall first mourne, and lament, and smite upon the thigh; If God wounds the soule for sin, it shall smart, and bleed to, before God will heale.

Jer. 31
18.

Hof. 6
1. 2.

Zach.
12. 11.

Chap.
13. 1

Secondly, It is a great mourning, because it is called a *spirit of mourning*; As a *spirit of slumber* is a deep slumber. When the poore Jewes shall bee converted, their great sin shall then be presented before them of cursing and crucifying the Lord of life; as it was to those *Abs.* 2. 36. And by reason of this, there shall bee a *great mourning*, that they shall desire to goe alone in secret *every one a part*, and take their fill of mourning, before the Lord *open the fountaine of grace*. It is not a summer cloud, or an April showre, that is soon spent, but a great mourning. For,

1. Before this spirit of sorrow come, a
mans

mans heart takes great delight in his sin, 'tis his God, his life, and sweeter then Chrillt, and all the joyes of heaven; and therefore there must bee great sorrow, sinne must be made exceeding bitter. A man that is very hungry and thirstie after his lust, must finde such meat and drink exceeding bitter, else hee will feed on it. Solomon took great content in women, but what saith hee when the Lord humbled him: *I finde a woman more bitter then death.* Heare this you Harlots, and you that live in your wanton lusts, the Lord will make your sweet morsels more bitter then death to you, if the Lord saves you. Eccles. 7.26

2. Because the greatest evils are the objects of this sorrow, viz. Sin and death. It is true, a man may mourne for smaller evils sooner; but when the Spirit sets on the greatest evils, then they sad much more. *Mine iniquities are too heaue to beare:* Why so? Psal. Many a man can bear them without sinking. 38.1,2 True, but in the Elect the Spirit sets on, loads the soule herewith. *A wounded spirit who can beare?* Because the greatest evils lye upon the most tender part of a tender soule, pressed down by the omnipotent hand of Chrills Spirit. For now the multitude of finnes more then *the baires on the head* come now to minde, as also the long continuance in them, cradle sins. No sooner, saith the soule, did I begin to live, but I began to sin. Obstinacie also in them lyes very heaue; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne also sads it, that as it is said, *Prover. 21.9.* Psal. 32. 2,3
Psal. 40 12.
Jer. 31. 19.

When the wicked reigne the people mourne ; so doth the soule when it feeles sin reigne. I cannot subdue it, nay the Lord will not, that I fear the Lord hath left me over to it. The increase of sin it feels, makes it mourne also, I grow worse and worse, saith the soule ; the leake comes in faster then he can cast it out ; the greatnesse of sinne makes it mourne. Was there ever such a sinner as I ? And lastly, the the sense of condemnation for sinne lyes upon him ; this is the fruit of your evil wayes, saith the Spirit. The soule doth not let sin passe by it now as water downe the mill, but being stopt by conviction and feare of the evill of it, it swels very high , and fills the heart full of grieve and sorrow, that many times it is overwhelmed therewith.

Dan. 9.
12.

Ier. 3.
ult.

Matth.
10. 37.

Hof. 6.
1, 2

3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortall wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds is exceeding sweet ; and without this Christ hath not his honour due to him, if he be not onely sweet, but also exceeding sweet and precious.

4. Because it is such a sorrow, as nothing but that that hath wounded the soule can heale it. Let men have the greatest outward troubles, outward things can cure them; or else they will weare away. As if a man bee sicke, or in debt, physicke and money can cure these; but this wound neither can, or ever shall be healed but by the hand that wounded it. And hence a man can take no comfort

comfort in meat, drink, sleep, friends, mirth, nor pastime, while this wound, this sorrow lasts; for if any thing else can heale it, it is not the right wound, or sorrow the Lord breeds in his elect. An adulterous heart indeed may bee quieted with other lovers, *Cain* can build away his sorrow. Nay, Ile say more, this wounded soule cannot comfort it selfe by any promises, till the Lord come. *David* had a promise of pardon from *Nathan*, yet hee cries out to the Lord *to make him heare the voice of joy and gladnesse, that his broken bones might rejoyce*. Did not the Lord make him heare the voice of joy by *Nathan*? Yes, outwardly, but the Lord that had broke his bones, must make him heare inwardly. Nay, when the Lord comes himself to comfort, much adoe the Lord hath to make him hear it; as the *Israelites*, that *hearkened not to Moses voice, because of their hard bondage*, that unlesse the Lord did invincibly comfort, it would lye bleeding to death, and never live. It must needs therefore bee great sorrow, which all the world, men nor angels can remove:

5. You may bee confirmed in this, if lastly you consider the many wayes the Lord takes to beget great mourning, if the soule will not bee sorrowfull: as, sometimes great afflictions; *Manasseh* must bee taken in the bushes, and cast into chaines. Sometimes strange temptations, hellish blasphemies, Is there a GOD? Are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing

psal. 51
8.

2Chro.
53.13

of

Lam.
3.44

of the light of Gods countenance ; no prayers answered, but daily bills of indictments; And sometimes it thinkes it heares and feeles a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions, Can God forgive sinnes so great? Can it stand with his honour to put up so much wrong? Sometimes it feeles its heart so extreemly hard and dedolent, that it thinkes the Lord hath sealed it up under this plague till the judgement of the great day. And sometimes the Lord makes melancholy a good servant to him to further this worke of sorrow. But thus the Lord rebukes many a hard hearted sinner, that will not bear the yoke, nor feele the load ; and now the Lord turnes the beautie of the proudest into ashes, and withers the glory of all flesh. Nay sometimes you shall observe the Lord though he comes not out as a *Lyon* to rend, yet as a *moth* he frets out by secret pinings and languishings, the senselesse security of man, that he shall mourne to purpose before he leave him.

Psal. 39
10, 11

I doe not meane by this, as if all men had the like measure of sorrow ; but a great sorrow it is in all. Every childe is delivered by some throwes ; those that sticke long in the birth, may feele them longer and very many. Nor yet doe I presse a necessitie of teares, or violent and tumultuous complaints; the deepest sorrows run with least noise. If a man can have teares for outward losses, and none for sinnes, tis very suspicious whether he was ever truly sorrowfull for sinne ; Ocherwise as the
greatest

greatest joyes are not alway exprest in laughter, so the greatest sorrowes are not alway exprest in shedding of teares; what the measure of this great sorrow is, wee shall heare hereafter.

Thirdly, It is a constant mourning, for so it is here called, *a spirit of heavinesse*; as that woman that had a spirit of infirmitie, and was bowed down many years: *Hannah* constantlie troubled, is called *a woman of a sorrowfull spirit*, 1 Sam. 1. 12. 15. As *the spirit of pryde and whoredome*, Hof. 4. 12. is a constant frame, where though the acts bee sometime suspended, yet the spirit remaines; so *a spirit of mourning*, is such sorrow, as though the acts of mourning be sometime hindred, yet the spirit and spring remaines. Hypocrites will mourne under sin and misery, but what is it? it is *the hanging down the head like a bull rush* in bad weather for a day. Oh how many have pangs and grips of sorrow, and can quickly ease themselves again? these mourners come to nothing in the conclusion; I grant the sorrow and sadnesse of spirit may be interrupted, but it returnes againe, and never leaves the soul untill the Lord look down from heaven, Lam. 3. 48, 49, 50. The cause continues, guilt and strength of sin, and therefore this effect continues.

Fourthly, It is such a sorrow as makes way for gladnesse, for so it is here said, *the Lord gives beautie for these ashes*, and hence it is no desperate hellish sorrow, but usuallie mixt with sense of some mercy, at least common, and some hope; not that which apprehends the object of hope particularly (which

is done in vocation) but that the Lord may finde out some way of saving it, *Jonah 3. 9. Acts 2. 37.* which hope with sense of mercy waiting so long, preserving from hell and death so oft. &c. doth not harden the heart, (as in reprobates) but serve to break the more, and to load it with greater sorrow ; thus the Lord works this sorrow in all his elect. I know it is in a greater measure, and from some other grounds after the soule is in Christ; but this sorrow there is for substance, mentioned for the reasons given; if Christ hate you you shall mourne; but never till it be too late; if he love you, you must mourne now; how great and many are many of your sinnes, how neare is your doome; the Lord onely knows how fearfull your condemnation will be, you have oft heard, but yet how few of your hearts are sad and very heavie for these things? sin is your pleasure; not your sorrow; you fly from sorrow as from a temptation of Satan who comes to trouble you, and to lead you to despaire: *Dauids eyes ran downe with rivers of waters because others brake Gods law*, and *Jeremy wisht he had a cottage in the wildernesse to mourne in*, and yet you doe not, you cannot powre out one drop, nor yet wish you had hearts to lament your own sinnes: but oh know it, that when the Lord Christ comes, he will sad thy soule when he comes to search thy old sores by the spirit of conviction, he will make them smart and bleed abundantly; by the spirit of compunction.

3

3 Separation from sin is the third thing wherein compunction consists, such a feare and
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and sorrow for sin under a sinfull estate, as separates the soule from sin, is true compunction; without which the Lord Christ cannot be had: the soule is cut and wounded with sin by feare and sorrow, but it is cut off by this stroake of the Spirit, not from the being, but from the growing power of sin; from the will to sin, not from all sin in the will which is mortified by a spirit of holinesse, after the soule is implanted into Christ; for compunction, contrition, brokennesse of heart for sin (call it what you will) is opposite to hardnesse of heart which is in every sinner whiles Christ leaves him; now in hardnesse (as in a stone) there is, First insensiblenesse, Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them: so in compunction there is not onely sensiblenesse of the evill of sin and death, by feare and sorrow, but such as makes a separation of that close union between sin and the soule: and hence it is that the Lord abhorres all fastings, humiliations, prayers, teares, unlesse they be of this stamp, and are accompanied with this effect. The Lord flings the dung of their *fastings and sorrowes* in their faces, because they did not *breake the bonds of wickednesse*; to mourne for sin and misery, and yet to bee in thy sinne, is the worke of iustice on the damned in hell, and all the Devills at this day, that are pincht with their black chains not loosened from them; and not the worke of the grace of Christ in the day of his power: *Hee that confesseth his finnes shall have mercy*; that is true,

Esay.
58. 5.

Prov.

28.13

true, but remember the meaning of that confession in the next words, *and forsaketh*, he shall finde mercy. What is the end of the mother in laying worme-wood and gall upon her breast, but that the childe by tasting the bitterneſſe of it might bee weaned and have his ſtomack and will turned from it? What is the end of feare and ſorrow, but by this to turne away the ſoule from ſin? This point is weighty and full of difficulty, of great

Iob 33.

15.16,

17

uſe, and worthy of deep meditation. For as the firſt wound and ſtroake of the Spirit is, ſo it is in all other after-works of it, both of faith and holineſſe in the ſoule; if this be right, faith is right, holvneſſe is right; if this be imperfect, or naught, all is according to it afterward: the greateſt difficultie lyes here to know what measure of ſeparation from ſin the Spirit makes here, for after we are in Chriſt, then ſin is mortified; how then is there any ſeparation of the heart from it, before it doth fully beleeve; or what measure is there neceſſary? Here therefore I ſhall answer to the fourth and laſt particular. *viz.*

4.

Fourthly, What is that measure of compunction the Lord workes in all the Elect?

Anſw.

So much compunction or ſenſe of ſinne is neceſſary as attaines the end of it: Now what is the end of it? no other but that the ſoule being humbled might goe to Chriſt (by faith) to take away his ſin; the *finis proximus* or next end of compunction is humiliati-
on, that the ſoule may be ſo ſeversed from ſin, as to renounce it ſelfe for it; the *finis remotus*, or laſt end is, that being thus humbled,
it

it might goe unto Christ to take away sinne: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Jesus should take it away: this may is the greatest hinderance of salvation, *John 3 19. John 5. 40. Oh Jerusalem wilt thou not be made cleane? Jer. 13. 27.* that was their great evill, they were not onely polluted, but they *would not be made cleane*: the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountaine; and because it must first beleeve in Christ before it can receive grace from Christ, it must come to Christ to take away sinne, before the Lord will doe it. Hence, so much loosening from sin as makes the soule thus to come, is necessarie. So much tear and sorrow as loosensse from sin, and so much loosening from sinne as makes the soule willing, or at least not unwilling that the Lord Jesus should take it away, is necessary: For who ever comes to Christ, or is not unwilling Christ should come to him to take away all his sin, hath (what ever he thinkes) some antecedent loosening and separation from sin.

Oh faith a poore sinner, when the Lord hath struck his heart, and he feesles guilt, and terrour, and mightie strength of corruption, If the Lord Jesus would take away these evils from me, though I cannot, meanes cannot; that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the soul should first heal it selfe, before it come to the Physitian, but that it might seek

seek out, or feeling its need, be willing and desirous of a Physician, the Lord Jesus, to come and heale it. It is the great fault of many Chriltians, either their wounds and sorrowes are so little, they desire not to be healed; or if they doe, they labour to heal themselves first, before they come to the Physician for it; they will first make themselves holy, and put on their jewels, and then belceve in Christ. And hence are those many complaints What have I to do with Christ? Why should he have to do with me that have such an unholy, vile, hard, blinde, and most wicked heart? If I were more humbled, and more holy, then I would goe to him, and think hee would come to me. Oh for the Lords sake, dishonour not the grace of Christ. It is true, thou canst not come to Christ, till thou art loaden, and humbled, and separated from thy sin. Thou canst not be ingrafted into this Olive, unlesse thou beest cut, and cut off too from thy old root. Yet remember for ever, that no more sorrow for sinne, no more separation from sin is necessary to thy closing with Christ then so much as makes thee willing, or rather not unwilling that the Lord should take it a way. And know it, if thou seekelt for a greater measure of humiliation antecedent to thy closing with Christ then this, thou shewest the more pride therein, who wilt rather goe in to thy selfe to make thy selfe holy and humble, that thou mightest be worthy of Christ, then goe out of thy selfe, unto the Lord Jesus; to take thy sin away. In a word who thinkest Christ cannot love thee, untill thou

thou makest thy selfe faire, and when thou thinkest thy selfe so (which is pride) wilt then think otherwise of Christs. The Lord therefore when he teacheth his people how to returne unto him after grievous sins, directs them to this course, not to go about the bush to remove their iniquities themselves, or to stay and live securely in their sins, untill the Lord did it himselfe, but bids them come to him and say, *Take away (Lord) all iniquities*, *Hos. 14. 1. 2. 3.* You shall see *Ephraim bemoaning himselfe*, *Jer. 13. 18.* But how? Doth he say he feesles his sins now all removed? No, but he desires the Lord to turne him, and then (saith he) *I shall be turned.*

As if he should say, Lord, I shall never turne from this stubborne vile heart, nor so much as turne to thee, to take it away, unlesse thou dost turne me, and then I shall bee turned to purpose. What saith the penitent Church? *Come, say they, let us goe unto the Lord.* They might *Hos 9. 1* object, and say, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed, but ly dead as well as wounded; shall such dead spirits live? Mark what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may heal us, and *after two dayes he will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ, labour for more and more sense of sinne, that may drive you nearer and nearer unto Christ. Yet know before you come to him, the Lord requires no more then this; and as hee requires no more then this, so tis his owne

Spirit (not our abilities) that must also work this; and thus much he will work, and doth require of all whom he purposeth to save. If thou wilt not come to Christ to take away thy sinnes, thou shalt undoubtedly perish in them. If the Lord work that sorrow, so as to bee willing the Lord should take them away; thou shalt be undoubtedly saved from them.

John 5
40.

If you would know what measure of willingnesse to have Christ take away sinne is required; You shall hear when we come to open the fourth particular in the doctrine of Faith.

Quest. If you further aske, How the Spirit works this loosening from sin in the work of compunction.

Ans. I answer, the spirit of Christ works this by a double act,

1. Morall. 2. Physicall

As in the conversion of the soule by faith unto God, the spirit is not onely a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a devine and immediate act; so in the aversion of the soule from sinne, the Spirit doth affect the heart with feare and sorrow morally, but this can never take away sinne, as we see in *Judas* and *Cain*, deeply affected and afflicted in spirit, and yet in their sinne. And therefore the spirit puts forth its owne hand physically or immediately, and his own arme brings salvation to us, by a further secret immediate stroake, turning the iron neck, cutting the iron sinews of sin, and so makes this disunion or separation.

You

You think it easie to bee willing that Christ should come and take away all your sinnes ; I tell you , the omnipotent arme of the Lord that instructed *Jeremy* in a smaller matter , Jer. 8. can only instruct you here ; both these acts ever go together according to the measure mentioned ; the latter cannot be without the first , the first is in vain without the latter.

But what evill in sinne doth the Spirit morally affect the heart with , and so physically turne it from sin ? *Quest.*

He affects the soule with it as the greatest evill ; by *sinne* I meanè not as considered without *death* , (for at this time the soule is not so spirituall , as that sin without consideration of death and wrath due to it should affect it) but sinne and death , sinne armed with wrath , sinne working death , pricks the heart as the greatest evill , and so lets out that core at the bottome , as may fit the soule for healing. For, *Ans. I*

1. If the Spirit make a man feel sin truly , the soule feesles it as it is ; it is not the name , and talk of the danger of sin that troubles it , but the Spirit (ever making things reall) loads the soule with it indeed , and as it is ; now it is the greatest evil , and therefore so it feesles sin. Beleieve it , you never felt sin indeed as it is , if you have not felt it thus.

2. Else no man will prize Christ as the greatest good , without which no man shall have him.

3. Else a man will live and continue in sinne. If sinne had been a greater evill to *Pilate* then the losse of *Cæsars* friendship , hee *Match. 1c. 37.* would

would never have crucified Christ. If sin had been a greater evill to *Jehu* then the losse of his Kingdome, he had never kept up the two calves. If sin were a greater evil then poverty, shame, grieve in this world, many a Professor would never losse Christ and a good conscience too, for a little gain, profit or honour. Beloved, the great curse and wrath of the Lord upon all men in the world almost is this, that the greatest evils should be least of all felt; and the smallest evils most of all complained of. What is death that onely separates thy soule from thy body, to sin that separates God blessed for ever from thy soule? and therefore the Lord Jesus will remove this curse from those he saves.

Acts 3. But you will say, What is that evill the soule
26. sees at this time in sin, that thus affects the heart with it, as the greatest evill? This is the last difficulty here.

Quest.
Ans. There is a three-fold evill especially seen in sinne:

1. The evill of torment and anguish.
2. The evill of wrong and in jury to God.
3. The evill of separation of the soule from God.

The first may affect Reprobates, as *Saul* and *Judas*, who were sore distressed when they felt the anguish of conscience by sin.

The second is onely in those that are actually justified, called and sanctified, who lament sin as it is against God, and a God reconciled to them, and as it against the life of God begun in them: and hence they cry out of it as a *body of death*.

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The third the elect feele at this first stroke and wound which the Spirit gives them; the anguish of sinne indeed lyes sore upon them, but *this much more, Christ is come to seek that which is lost.* The sheep is lost, when First it is separated and gone from the owner; Secondly, when it knowes not how to returne again, unlesse the shepherd find it and carry it home, so that soule is properly and truly lost, that feels it selfe separated and gone from God, knowing not how to returne to him a gaine, unlesse the Lord come and take it upon his shoulders, and carry it in his armes; this lyes heavie upon it, viz. that it is gone from God, and wholly separated from all union to him, and communion with him. You may observe, *John 16 9.* that *the Spirit convinces of sinne, how? because they beleeve not in me, i.* Because they shall see and feele themselves quite separated from me, they shall heare of my glory and riches of mercy, and that happinesse which all that have me, shall and doe enjoy, but they shall mourne that they have no part nor portion in these things, they shall mourne that they live without me, and that they have lived so long without me.

I confesse many other considerations of the evill of sin come now in, but this is the maine channell where all the other rivelets empty themselves. And hence it is that the soule under this stroke is in a state of seeking onely, yet finds nothing; it seeks God and Christ, and therefore feelles a want, a losse of both by sinne; for the end of all the feares terrours, sorrows, &c. upon the elect, is to

bring them back again to God, and into fellowship with God, the onely blessednesse of man. Now if the soule ordained and made for this end should not feelee its present separation from God by sin, and the bitternesse of the evil of it; it would never seek to returne again to him as to his greatest good, nor desire ever to come into his bosome again; for look as sin wounds the soule, so the soule seeks for healing of it; if onely the torment of sin wound, ease of conscience from that anguish will heale it. So if separation from God wound the heart, onely union and communion with God will heale it, and comfort it again. The Lord Christ therefore having laid his hand upon the soule to bring it back to himselfe first, and so to the father, being disigned to gather in all the out-casts of Iseral, those he ever makes to feel themselves out-casts, as cast away out of Gods blessed sight and presence, that so they may desire at last to come home againe: Reprobates not made for this end, have not this sense of sin, the meanes of their return. And hence it is that the soules of those God saves, are never quiet untill they come to God, and communion with him; but they mourne for their distance from him, and the hiding of his face, untill the Lord shine forth again: Whereas every one else thought much trouble, yet sit down contented with any little odde thing that serves to quiet them for the time, before the Lord returne to them, or they enter into their rest, in that ineffable communion with him.

Heb. 7

25.

Esa. y.

56. 8.

Let me now make Application of this, bee
fore

fore I proceed to open the next particular of Humiliation.

This may shew us the great mistake of two sorts,

1. Such as thinke there is no necessity of any sense of miserie before the application of the remedy or their closing with Christ; because, say they, where there is sense there is life; (all sense and feeling arising from life) and where there is life, there is Christ already. And hence it is that they would not have the Law first preached in these dayes, but the Gospell; the other is to go round about the bush.

I answer, That for my owne part this doctrine (of seeing and feeling our miserie before the remedy) is so universally received by all solid Divines both at home and abroad, that I met with; and the contrary opinion so crosse to the holy Scriptures, and generall experience of the Saints, and the preaching of the other so abundantly sealed to be Gods owne way by his rich blessings on the labours of his servants faithfull to him herein; that were it not for the sake of some weake and mis-led, I should not dare to question it; the Lord himselfe so expressely speaking, that *hee came not to call the righteous, but on the contrarie onely to heale the sicke*, who know and feele their sicknesse chiefly *by the Law*, Rom. 3. 20. Dost thou thinke therefore, that there is spirituall life where ever there is any sense? Then I say, the devils and damned in hell have much spirituall life, for they feele their misery with a witnesse. As for the

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preaching

preaching of the Gospell before the Law to shew our misery; it is true, that the Gospell is to bee looked at, as the maine end; yet you must use the meanes, before you can come to the end, by the preaching of the Law, or miserie in despising the Gospell. End and Meanes have been ever good friends, and you may joyne them well together, you cannot sever them without danger. I do observe that the Apostles ever used this method: *Paul* first proves *Jews and Gentiles to be under sin*, in almost the three first Chapters of the *Romanes*, before he opens the doctrine of Justification by *faith in Christ*. I do not observe that ever there was so clear and manifest opening of mans miserie, as by Christ and his Apostles, who brought in the clearest revelations of the Remedy. I do not read in *Moses*, or in all the Prophets, such full and plaine expressions of our misery as in the New Testament: *The worme that never dies; The fire that never goes out; The wrath to come, &c.* and therefore assuredly they thought this no backe doore, but faith the doore to Christ, and this the way to faith. To say that a man must first have Christ and life, before he feeles any spirituall miserie, is to say that a Christian must first be healed, that hee may be sick; cured, that he may be wounded; receive the spirit of Adoption, before hee receive, and that hee may receive the spirit of bondage to fear againe.

If Ministers shall preach the remedy before they shew miserie, woe to this age, that shall bee deprived of those blessings, which the former gloried in, and blessed the Lord for.

for. Marke those men that deny the use of the Law to lead unto Christ, if they doe not fall in time to oppose some maine point of the Gospel. For it is a righteous thing, but a heavy plague, for the Lord to suffer such men to obscure the Gospell, that in their judgements zealously dislike this use of the Law. You must preach the remedy; that is true: but you must also first preach the woe and miserie of men, or rather so mix them together; as the hearts of hearers may be deeply affected with both; but first with their miserie. It argues a great consumption of the Spirit of grace, when Christians lives are preserved only by Alchermys and choice Cordials, notions about Christ, nay, choice ones too, or else the old and ordinary food of the Countrey will not downe. I tell you, the maine wound of Christians is want of deepe humiliations and castings downe; and if you beleeve it not now, it may be, peltillence, sword and famine shall teach you this doctrine, when the Lord shall make these things wound you to the very heart, and put you to your wits end, that were not, that would not in season be wounded at the heart with sin.

Are wee troubled with too many wounded consciences in these times, that wee are so solicitous of coyning new principles of peace? what is every man by nature, but a kinde of an infinite evill? all the sins that fill earth and hell, are in every one mans heart, for sinne in man is endlesse; and canst not thou endure to be cast downe? Nothing is so vile as Christ to a man unhumbled, and
can

can you so easily prize him, and taste him, without any casting downe?

2. Such as thinke there is a necessity of sense of misery, by the worke of the Law, before Christ can be received; but they thinke there is no *such feeling* of misery, as hath been mentioned; but that it is common to the reprobate as to the elect, and consequently that in sense of sin there is no such speciall worke of the Spirit as separates the soule from sinne before it comes unto Christ, but that this is done after the soule is in Christ by faith, *viz.* in Sanctification, being first justified by faith.

This is the judgement of many holy and learned; and therefore so long as there is no disagreement in the substance of this Doctrine, it should not trouble us; onely let it be considered, whether what is said, is not the truth of Christ; and if it be, let us not cast it aside. The Jewish Rabbins have a speech at this day very frequent in their writings, *Non est in lege unica literula, a qua non magni suspensi sunt montes*: It is much more true of every truth; and if I much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery is wrought by the spirit of Christ, not the power of man to prepare himselfe thereby for further grace.

3. That these terrours and sorrowes in the elect

elect doe virtually differ from those in the reprobate, the one driving the soule to Christ, the other not; these are agreed on all hands. The question onely is, Whether there is this farther stroke of severing the soule from sin, conjoynd with the terrours and sorrows in the Elect before their closing with Christ, which is not in the Reprobate; or in one word, whether there is not a speciall worke of the Spirit, turning (at least in order of nature) the soule from sin, before the soule returns by faith unto Christ. For the affirmative I leave these severall Considerations.

That there is *gratia actualis*, or actual grace, as well as *habitualis*, or habituall grace. Learned *Ferrius* makes a vast difference between them; and therefore to thinke that there can be no power of sin removed but by habituall or sanctifying grace, is unsound; for actual grace may doe it, the Spirit may take away sin mediately by habituall grace, and yet it can do it immediately also by an omnipotent act, by that which is called actual actuating, or moving grace; Christ can and must first binde the strong man, and cast him out by this working or actual grace, before he dwels in the house of mans heart, by habituall and sanctifying grace. The Gardners knife may immediately cut off a cyen from a tree, thereby taking away all its power to grow there any more, before it hath a power to bring forth any fruit, which is wrought onely by implanting it into another stock: New creation (which is at first conversion) may well bee without habituall graces that are but creatures.

1. Conf.
Scho.
orth.
Spec. ca.
30, 31,
32.

Whether

2. *Con.* Whether any man since the fall is a subject immediatly capable of sanctifying or habituall grace; or whether any unregenerate man is in a next disposition to receive such grace; as the aire is immediatly of light, out of which the darknesse is expelled by light, and so the habits of grace do expell the habits and power of sinne, (say some.) I suppose the affirmative is most false, and in neere affinity with some grosse points of Arminianisme. *Adam*, in his pure naturals, and considered meerely as a living soule, was such a subject; like a *white paper*, fitted immediatly to take the impression of *Gods image*; but since, by his fall, Sinne is false like a mighty *blot* upon the soul, whereby a man not onely wants grace, as the darke aire doth light, but also *resists grace*, *John 14. 17.* Hence this resistance mult bee first taken away, before the Lord introduce his image againe. To say that a man can of himselfe dispose himselfe unto grace, was Pelagianisme in *Aquinas* his time: yet some disposition is necessarie, saith *Ferrius*; not unto actuall grace, or that which is wrought upon a man, *per modum actus*, (as he saith) but unto the reception of habituall or sanctifying grace, it being in the soule *per modum formæ*, no forme being introduced but into *materiam dispositam*, i. matter fitted or prepared, or into such a vessel wch is immediatly capable of it.

There is in man a double resistance against grace.

1. Of a holy frame of grace by originall corruption, which is opposite to originall and

and renewed holinesse, or to this holy frame.

2. Of the God of grace himselfe when hee comes to work it, *Job 21. 14. Ezek 24. 13.*

The first is taken away in that which wee call the spirit of sanctification, after faith; the second is taken away not onely in the act of it (as by terrours it may bee in reprobates, *Psal. 66. 2.*) but in some measure in the inward root and disposition of it, (onely in the Elect) there being (as hath been said) no more separation from sin, at this time required, then so much as may make the soule come to the Lord to take it away, or at least not unwilling, nor resisting the Lord, when he comes to doe it himselfe.

Whether doth not the work of union unto *3. Conf.*
 Christ, go before our communion with Christ? I suppose 'tis undenyable, that union must bee before communion; and that union to Christ is a work of grace as peculiar to the Elect, as communion with him. Now iustification and sanctification are two parts of our communion with him, and follow our union, *Rom. 8. 1.* Our union therefore must be before these, of which there are two parts, or rather two things on our part, necessarily required to it: 1. Cutting off from the wild olive tree, the old *Adam*; 2. Implanting into the good olive tree, the second *Adam*. The first must go before the second; for where there is perfect resistance, there can be no perfect union. But take a man growing upon his old root of nature, there is nothing but perfect resistance, *Rom. 8. 7.* and therefore that resistance must first bee taken away,

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away, before the Lord draw the soule to Christ, and by faith implant it in to Christ. In a word, I see not how a man can wholly resist God and Christ, and yet be united unto him at the same instant: and therefore the one (in order of nature at least) goes before the other: and therefore let any man living prove his union to Christ, and to his lust also, if he can, you will beleeve in Christ, many of you, and yet you will have your whores and cups, and lusts, and pride, and world too, and oppose all the means that would have you from these also. I tell you, you shall finde one day how miserably deceived you have been herein. *You cannot serve God and Mammon. How can ye beleeve, saith Christ, John 5. 44. that seek honour one of another?* If you can have Christ, and be ambitious too, take him; but how can you beleeve till the Lord have broken you off from thence!

4. Conf. Whether vocation (as peculiar to the Elect as sanctification) doth not goe before justification and glorification, *Rom. 8. 30.* Whether also there are not two things in effectuall vocation:

1. Is not Christ, that good, the tearme to which the soule is firstly called?

2. Is not sin and world, that evil, the tearm from which the soule is called?

I suppose 'tis evident, that the soule is effectually called, and therefore actually and firstly turned from darknesse to light, from the power of Satan unto God. First from darknesse, then unto light; first from the power of Satan, then unto God; as is evident by the Apostles owne words, *Act 26. 18.*
where

where he methodically sets downe the wonderfull works of Christs grace by his ministration: the first is to turne them from darknesse to light, and from Satans power unto God, which are the two parts of vocation, that they may receive forgiveness of sinnes in justification, (vocation being a meanes to this end) that they may receive an inheritance in glorification among such as being justified are sanctified also by faith in his name. The Apottle doth not say, that hee was to returne men to light and unto God, and so turne them from darknesse, and from the power of Satan, (though this is true in some sense) but he was first to turne from darknesse and Satan, and so to returne them unto light, and God in Christ. For how is it possible to be turned unto Christ, and yet then also to be turned to sin and Satan? Doth it not imply a contradiction, to be turned toward sin, (which is ever from Christ) and yet to be turned toward Christ together? All Divines affirme generally, that in the working of faith, the Lord makes the soule willing to have Christ, *Psal.* 110. 2; 3. but withall they affirme, that of unwilling he makes willing; and therefore it followes, that the Lord must first remove that unwillingnesse, before it can be willing, it being impossible to bee both willing and unwilling together.

Whether the cause of all that counterfeite coyne and hypocrisie in this professing age, doth not arise from this root, viz. not having this wound at first, but onely some trouble for sinne without separation from it, sore throwes without deliverance from sinne?
is

5. Conf.

is not this the death of molt, if not all wicked men living? how many are there that claspe about Christ, and yet prove enemies to the crosse of Christ; fall from Christ scandalously or secretly afterwarde? what is the reason of it? Certainly if the Lord had cut them off from their sin, they had never fallen to everlasting bondage in sin againe; but there the Spirit of God forsook them, the Lord not owing so much love to them. Consider seriously why the stony and thornie ground hearers, *Mat. 13.* came to nothing in their growth of seeming faith and sanctification; was the fault in the seed? No verily, but only in the ground; the one was broken, but not deep enough, the other was broken deep, but not through enough, the rootes of thornes choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

Ier. 4.
34. I conclude therefore with that of *Jeremy*, *Break up your fellow ground*, seek to the Lord to breake them for you, and sow not among thornes, take heed of such brokenenes which removes not the thornes of sinfull secret stubbornness, lest the wrath of the Lord breake out against you, and burne what none can quench it. Doe not cut off *John Baptists* head, you that can be content to heare him gladly, and doe many things, but hee must not touch your *Herodias*, and make a divorce there, but suffer him to come in the spirit and power of *Eliab*, nay, of *Christ Jesus*, to beate downe your mountaines, fill up your valleys, make your crooked rough wayes smooth, that you may see the glory of the Lord *Jesus*, without

without which he shall be ever hid from you. Cry you faithfull servants of the Lord, that *All flesh is grasse, and all the glory of man, of sin, of world, is a withering flower*; that the Lord Jesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put blessed and learned *Pemble* upon another way; for when he perceived (as himselfe confesseth) that it is the generall Doctrine of all Orthodox Divines, viz. that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the mind, the will be also first freed in part from its naturall perverseness, (God making all men of unwilling, willing) hereupon hee concludes that this is done by the spirit of Sanctification, and one supernaturall quality of holinesse universally infused in all the powers of the soule at once; so that the spirit instantly first sanctifies us, and puts life in us; then it acts in sorrow for, and detestation of sin, and so we come actually to beleeve. And because he fore-saw the blow, viz. that in this way, Christians are sanctified before they be justified; he answers, Yes, we are justified declaratively after this.

Others (who follow him) answer more roundly, viz. that we are sanctified before we are really and actually justified, and herein differ from him.

Now when it is objected against this, viz. that our vocation is that which goes before our justification, sanctification being part of glorification following after, *Rom. 8. 30.* Hereupon some others (treading in his steps)

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great.p.
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affirme,

affirme, that vocation is the same with sanctification, and not comprehended under glorification.

Others perceiving the evil of this errour, viz. to place sanctification before justification, good fruits before a good tree, they do therefore deny any saving work, whether of vocation or sanctification, before justification. And hence on the other extream, they doe place a Christians justification, before his faith in vocation, or holinesse in his sanctification; so that by this last opinion a Christian is not justified by faith, which was Pauls phrase) but rather (as he said wittily and wisely) justified by his justification.

Before I come to cleare the truth in these spirituall mysteries, let this onely be remembered, viz. That sanctification, which *Pemble* calls our spirituall life, may bee taken two wayes :

- { 1. Largely.
- 2. Strictly.

1. Largely, for any awakenings of conscience, or acts of the spirit of life; and so tis true, we are quickned by these acts, and so in a large sense sanctified first.

2. Strikly, for those habits of the life of holinesse which are opposite to the body of death in us; and that we are not first sanctified before we are justified, in this sense, we shall manifest by and by. Onely let me begin to shew the errour of the last opinion first, viz..

1. That a Christian is not first justified, before faith, or vocation, may appeare thus.

1. It is professedly crosse to the whole cur-

rent of Scripture, which saith, *We are justified by faith*, and therefore not before faith; and to say that the meaning of such phrases is, that we are justified *declaratively* by faith, or to our sense and feeling *in foro conscientie*, is a meere device; for our justification is opposed to the state of unrighteousnesse and condemnation going before, which condemnation is not onely declarative and in the court of Conscience, but reall, and in the court of Heaven: For so saith the Scripture expressly, *John 3. 18. Hee that beleeveb not, is condemned already*: and verse 36 *The wrath of God abideth on him*: and *Gal. 3. 22. The Scripture* (which is the sentence in Gods Court) *hath concluded all under sin*. Hence a second Argument ariseth.

2. If a man be justified before faith, then an actuall unbeliever is subject to no condemnation; but this is expressly crosse to the letter of the Text, *Hee that beleeves not, is condemned already*, *John 3. 18. and the wrath of God doth lye upon him*. The subjects of non-condemnation are those that bee in Christ, by faith, *Rom. 8. 1. not out of Christ by unbelief*, *Rom. 11. 20*. There is indeed a merited justification by Christs death, and a virtuall or exemplary justification in Christs resurrection, as in our Head and Surety; and both these were before not onely our faith, but our very being; but to say that we are therefore actually justified before faith, because our justification was merited before wee had faith, gives as just a ground of affirming that wee are actually sanctified whiles we are in the state of nature unsanctified, *John 10. because*

our sanctification was merited by Christ before we had any being in him.

Iohn 14
3. 4. 5

We must indeed be first made good trees by faith in Christs righteousness, before we can bring forth any good fruits of holiness. God makes us not good trees without being in Christ by faith, no more then we are bad trees, in contracting Adams guilt without our being first in him; God gives us first his Sonne (offered in the Gospel, and received by faith) and then gives us all other things with him; hee doth not iustifie us without giving us his Son; but having first given him, gives us this also.

2.

2. That sanctification doth not goe before justification, may appeare thus:

1. If guilt of Adams sinne goe before originall pollution, *Rom. 5. 12.* then imputation of Christs righteousness before renewed sanctification.

2. To place sanctification before justification, is quite crosse to the Apostles practise, (which is our patterne) who first sought to be found in Christ, *Phil. 3. 9.* (in the work of union) not having his own righteousness in the work of justification (which in order followes that) that he may then know him in the power of his death and resurrection in sanctification (here comes in sanctification) if by any meanes hee might attain to the resurrection of the dead in glorification (the last of all.)

3. This is quite crosse to the Apostles doctrine which makes justification the cause of sanctification, and therefore must needs goe before it, *Rom. 5.* as sin goes before spiritual and eternall death, so righteousness goes

goes before spirituall life in sanctification, and eternall life in glory: the Lord holds forth Christ in the Gospel first as our propitiation, *Rom. 3. 24;* and then it comes *dying to sinne, and living to God* in sanctification, *chap. 6. 1.* Holinesse is the end of our actuall reconciliation, *Col. 1. 21. 22.*

4. If sanctification goe before iustification by faith, then a Christians communion with Christ, goes before his union to him by faith; but our union is the foundation of communion, and it is impossible there should bee communion without some precedent union. *1 Cor 1. 30. Christ is made righteousness and sanctification;* unto whom? read the beginning of the verse, and you shall see, it is only to those *that bee in Christ*, which is by faith.

Let none say here (as some doe) that we have union to Christ, first by the spirit, without faith, in order going before faith: For understanding of which, let us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the God-head is every where, in whom wee live and move. This is common to the most wicked man, nay to the vilest creature in the world. Hence it followes that our union is by some act of the Spirit peculiar to the elect (who onely shall have communion with Christ) working some reall change in the soule; (for of reall, not relative union I now speak) this act cannot be those first acts of the spirit of bondage, (for they are common unto reprobates) they are therefore such acts as are

essentiaall unto the nature of union. Now look as disunion, is the disjunction or separation of divers things one from another; so union is the conjunction or joyning of them together, that were before served. Hence that act of the Spirit in uniting us to Christ, can be nothing else but the bringing back the soule unto Christ, or the conjunction of the soule unto Christ, and into Christ, by bringing it back to him, that before this lay like a dry bone in the vally separated from him. Thus *1 Cor. 6. 17, Herbat is joynd, or (as the word signifies) glewed to the Lord, is one spirit with him.* The Spirit therefore brings us to the Lord Christ, and so we are in him. Now the comming of the soule to Christ, what is it but faith? *John 6. 35.* Our union therefore is by faith, not without it: for by it onely we that were once separated from him by sin, and especially by *unbeliefe*, *Heb. 3. 12.* are now come not onely unto him, as iron unto the load-stone, *John 6. 37.* but (which is most neare) into him, as branches into the vine, and so grow on with him; and hence those phrases in Scripture, *to beleeve in Christ*, or *into Christ*. I speak not this as if we were united to Christ without the spirit on his part; (for the conjunction of things severed must bee mutuall, if it be firme) I onely shew that wee are not united before faith by the Spirit unto Christ; but that we are by faith (wrought by the Spirit) whereby on our part we are first conjoynd unto him, and then on his part hee by the person of the spirit is most wonderfully united unto us. The Spirit puts forth variety of
act

acts in the soule ; as it acts us to good workes, tis *the spirit of obedience* ; as it infuseth habits of grace, so tis *the spirit of sanctification* ; as it assilts us continually, and guides us to our end, and witnesseth favour, tis *the spirit of adoption* ; as it works feares of death and hell, tis *the spirit of bondage* : but as it drawes us from sin to Christ, so tis *the spirit of union* : and therefore to imagine union before and without faith by the Spirit, is but a spirit indeed, which when you come to feel it, you shall find it a nothing, without flesh, or bones, or sinwes. As our marriage union to Christ must have consent of faith on our part, wrought by the spirit, or else the Lord Jesus is a vaine sutor to us ; so now the Spirit on Christs part must apprehend our faith, and dwell in us, who otherwise shall suddenly go a whoring from him : 1 *Pet.* 1. 5. *Eph.* 3. 17.

3. That Vocation is not all one with Sanctification may appeare thus.

3.

1. Vocation is before Justification *Rom.* 8. 30. But Sanctification is not before Justification, as we have proved, and therefore they are not the same.

2. Sanctification is the end of Vocation ; 1 *Thess.* 4. 7. therefore it is not the same with it.

3. Faith is the principall thing in vocation : The first part of it being Gods call, the second part beeing our answer to that call, or in coming at that call ; *Jer.* 3. 22. Now faith is no part of Sanctification strictly taken, because it is the meanes and instrument of our Justification and Sanctification.

Acts 26. 18. Our hearts are said to be purified by faith, *Acts 15. 9* not our lives onely in the acts of holinesse and purity; but our hearts in the habituall frame of them. *I live by the faith of the Sonne of God*, saith Paul, *We passe from death to life by faith*, *John 5. 24.* therefore it is no part of our spirituall life; *You will not come to me* (which is faith) *that you may have life*; *John 5. 40.* *John 6. 50. 51.* therefore faith is the instrumentall means of life, and therefore no part of our life: as faith comes by hearing, and therefore hearing is no part of faith, so Iustification comes by faith, and therefore is no part of Sanctification; all our life both of Iustification and Sanctification is laid up in Christ our head; this life according to Gods great plot shall never be had but by coming to Christ for it, *Heb. 7. 25.* else grace and Christ should not be so much honoured, *Rom. 4. 16.* *it is of Faith, that it might be of Grace*; Sanctification therefore is the grace applyed by faith, faith the grace applying; by coming to Christ for it, we have it; and therefore have it not, when first we come.

I am sorry to bee thus large in lesse practi-
call matters; yet I have thought it not un-
usefull, but very comfortable to a poore pas-
senger, not onely to know his journies end,
and the way in generall to it, but also the
severall *stadia* or Townes hee is orderly to
passe through; there is much wisdom of
God to be seen not onely in his work, but in
his manner and order of working; for want
of which, I see many Christians in these
dayes fall very foulely into erroneous apprehensions

hensions in their judgements, the immediate ground of many errours in practise ; the objections made against what hath been delivered, are for the principall of them answered ; the maine end, (my beloved) of propounding these things is, that you would looke narrowly to your union, oh take heed you misse not there ; if you close with Christ, beleeve in Christ, and yet not cut off from your sin, *viz.* that spirit of resiltance of Christ, you are utterly and eternally undone : *this is the condemnation of the world*, not that men love darknesse wholly, and hate light, but *that they love darknesse more then light* ; not that *the unclean spirit* is not gone out, but that he is not so cast out, as *never to retorne* againe ; the wound of all men, yea, the best of men that professe Christ, and yet inded out of Christ, lyes in this : they were never severed from their sin by all their prayers, teares, feares, sorrowes ; and hence they never truely come to Christ : and hence perish in their sin.

Trouble me no more therefore in asking, Whether a Christian is in a state of happinesse or misery in this condition ? I answer, he is preparatively happie, hee is now passing from death to life, though not as yet wholly passed : Nor yet, whether there is any saving worke before union ? I answer, No, for what is said is one necessary ingredient to the working up of our union, as cutting off the branch from the old stocke, is necessary to the ingrating it into the new ; indeed, *without faith it is impossible to please God* ; nor doe I say that this worke doth *please*, *i. e.* it doth not

not pacify God, (for that is proper to Christs perfect righteousness received by Faith) yet as it is a work of his owne Spirit upon us, it is pleasing to him; (as the after-work of Sanctification is) though it neither doth pacify him; nor do I see how this doctrine is any way opposite to the free offer of grace, and Christ, because it requires no more separation from sin, then that which drives them unto Christ; nay which is lesse, that makes them (by the power of the Spirit) not resist, but yeeld to Christ; that he may come unto them and draw them: you cannot repent nor convert your selves; *Be converted therefore, saith Peter, Acts 3. 19. that you may receive remission of sins,* and in this offer the Spirit works; and verily he that can truly receive Christ without that sense of misery as separates him from his sin, (as explained to you) let him beleve notwithstanding all that which is said; and the God of heaven speakes peace to him; his faith shall not trouble me, if he bee sure it shall not one day deceive himselve.

vse. 2. Of lamentation for the hardnesse of mens hearts in these times: as it is said the Lord Jesus mourned when hee saw *the bardnesse of the peoples hearts*, Marke 3. 5. are there not some so farre from this; as that they take pleasure in their sinnes, they are sugar under their tongues, as sweet as sleep, nay as their lives? and you come to pull away their limbs when you come to pluck away their sinnes: though they have broke Sabbaths, neglected prayer, despised the word, hated and mocked at the Saints, beene stubborné to their parents,

rents, curst and swore, (which made *Peter* goe out and weepe bitterly) though lustfull and wanton, (which broke *Dauids bones*) though guilty of more sins then there be moats in the Sunne or Starres in Heaven, though their sinnes be crimson, and fill heaven with their cry, and all the earth with their burthen, yet they mourne not; never did it one houre together: nay they cannot doe it; because they will not; if you are wearie and loaden, where are your unutterable groans? if wounded and bruised, where are your dolorous complaints? if sick, where is your enquire for a Physitian? if sad, where are your teares, in the day, in the night, morning and evening alone by your selves, and in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is not prized, but from this senselesnesse? name any reason why the blessed Gospell of peace, and all the sweet promises of life are undervailed, but from hence: and what doe you hereby poore creatures, but onely aggravate your sinns, and make those that are little exceeding great in the eyes of God? whence it is that you *treasure up wrath against the day of wrath*, *Rom. 2. 2, 3, 4, 5.* this hardnesse is that which blunts the edge of all Gods ordinances, whence Gods poore Ministers sit sorrowfull in their closets, seeing all Gods seed lost upon bare rockes; Oh this is the condition of many a man, and which is most fearfull, the meanes which should make the heart sensible, make it more proud and unsensible

sensible. Tyre and Sydon, and Sodom, are more fit to mourne, then Chorazin and Capernaum, that have enjoyed humbling meanes long. Nay, how many be there that mourn out their mournings, confesse out their confessions, and by their owne humiliations grow more senselesse afterward? did we ever live in a more impenitent secure age? wee shall seldome meete with one broken *with* sinne, but how few are broken *from* sinne also? and hence it is many a tall Cedar that were set downe in the Table-Booke for converted men, once much humbled, and now comforted; stay but a few yeares, you shall see more dangerous sinnes of a second growth; one turnes drunkard, another covetous, another proud, another a Sectary, another a very dry leafe, a very formalist; another full of humerous opinions, another laden with scandalous lulls: woe to you that lament not now; for you shall mourne. Dost thou thinke that Christ should ever wipe off thy teares that sheddest none at all? dost thou thinke to reape in joy, that sowest not with these showres? verily God will make his word good, *Prov. 29. 1. Hee that bardent his owne heart, shall perish suddenly*; heare this you secure sorrowlesse sinners, if ever Gods hand be stretcht out suddenly against thee, in blasting thy estate, snatching away thy children, the wife of thy bosome, the husband of thy delight; in staining thy name, vexing thee with debts and crosses, short and fore, or lingring sicknesses, know that all this comes upon thee for a hard heart: but oh mourne for it now you parents,
children,

children, servants, the tokens of death are upon you; desire the Lord to break your hearts for you: lye under Gods hammer, bee not above the word, and suffer the Lord to take away that which grieves him most, even thy stony heart; because it grieves thee least; meditate much of thy wofull condition, chew that bitter pill; remember death and rotting in the grave, that many are now in hell for thy sins; that Christ must die, or thou die for the least sin; remember how patient and long suffering the Lord hath been to thee, and how long he hath groaned under thy burthen, that it may be, though he would, yet hee cannot bear thy load long: Let these things be mused on, that thy heart may bee at last sorrowfull before it be too late. But oh the sad estate of many with us, that can mourne for any evill, except it be for the greatest, sin and death, and wrath that ly upon them.

Of exhortation: Labour for this sense of *vs 3.* miserie, this spirit of compunction: how can you beleeve in Christ, that feele not your miserie without him? a broken Christ cannot doe thee good without a broken heart; bee afflicted and mourne ye sinners, turne your laughter into mourning, tremble to thinke of that wrath, which burnes downe to the bottome of hell, and under which the eternall Sonne of God sweat drops of bloud: great sins which thou knowest thou art guilty of, cause great guilt, and great hardnesse of heart, and therefore are seldome forgiven or subdued without great affliction of spirit: they have loaded the Lord long, they must
load

Elly
43.4

load thee. Little finnes are usually slighted, and extenuated, and therefore the Lord accounts them great; and therefore thy soule must be in bitternesse for them, before the Lord will passe them by: it is not every trouble that will serve the turne; looke that it be such as separates thy soule from thy sin, or else it will separate betweene thy soule and God. I know it is not in your power to breake your own hearts, no more then to make the rocks to bleed; yet remember he that bids thee *cast up and prepare the way of the Lord*, hee hath promised that *every mountaine shall bee brought low, and the crooked wayes made plaine, and the rough smooth, and the valleys filled*: He onely can doe it for thee, and will doe it for some; it may bee for thee; he that broke the heart of *Manasseh* and *Paul* after their blood and blasphemies, when they never desired any such thing, hee can break thine much more when thou art desiring him to doe it for thee; here are many of you that feare you were never humbled nor burthened enough; I say feare it still, feare lest there bee a stone in the bottome, not so as to discourage and drive thy heart from Christ, but so as to feele a greater need of his grace to soften thy heart, and to take thy senselesse away: the Lord doth purposely command thee *to plough up thy fellow ground*, that thou mightest feele thy impotency so to do, and come to him to take it away: every thing will harden thee more and more, untill the Lord come and take thy stonie heart away by his owne hand: all Gods kindneses will

will make thee more bold to sin, and all Gods judgements more fierce and obdurate in sin, unless the Lord put to his hand; if *Pharaohs* heart be softened for a time, it will grow hard again, if the Lord take it not away: The means therefore for thee to get this compunction, is, 1. To feele the evill of thy hard heart; no surer token of reprobation then hardnesse, if continued in; especially for thy heart to grow hard under or after softning meanes, as it was in *Pharaoh*. 2. To looke up to the Lord in all ordinances, that hee would take it away.

Have not you great cause of abundant thankfulness, into whose hearts the Lord hath let in fears and sorrows, concerning your estates? the blinde world looks upon all troubles of conscience as temptations of the devil to despaire, and the very way to run mad; but consider what the Lord hath done for you that have such: what if the Lord had left you *without all feeling*, as those in *Eph. 4. 19.* what if the Lord had smitten you with *a spirit of slumber*, as those, *Rom. 11. 8.* would not your estate have beene then lamentable? and have you no hearts to acknowledge his unspeakable goodness in awaking of you, in shaking thy very foundations? dost thou thinke that any ever had such a hard heart as thou hast? dost not say so in secret before the Lord sometimes? oh then what rich grace is this to give thee any sense and feeling of thy sin and danger by it, though it bee never so little in thine eyes! some thinke these terrours are a judgement; it is true, if they were meerly imaginary,

Ier. 30.
15.

nary, or worldly and desperate; but saith the Apostle, 2 Cor. 7. 7. *I thanke God I made you sorrow.* Suppose thy sorrow should be onely in regard of the punishment of sin, yet this is the Lords goodnesse to make thy heart so far sensible; that once didst goe like a beast to the slaughter, fearing no danger at all; the very meanes to prize favour from God, is to feele wrath, (as well as sin) and the very reason why the Lord hath let thee feele thy punishment hea- vie, is, that thy soule might feele the evil of sin, by considering that if the fruits be so bitter, what is then the cause? be not therefore wearie of thy burthen, so as to thinke the Lord powres out his vengeance on thee while thy trouble remaines; oh consider that this is the hand of the Lord Jesus, and that he is now about to save thee, when he comes to worke any compunction in thee; especially such, as whereby he doth not onely cut thy heart with feares and sorrows, but cut thee off from thy sin; so far only as humbles thee and drives thee to the Lord Christ to take them away. And so I come to the third particular of Humiliation.

SECT. IV.

The third Act of Christs power, which is Humiliation.

THE Lord Jesus having thus broken the heart by compunction, is not like a foolish builder that leaves off his worke before

for he hath fully finished it, and therefore having thus wounded a poore sinner, hee goes on to humble him also; for though in a large sense a wounded contrite sinner is an humble sinner, yet strictly taken there is a great difference between them; and therefore, hee is said to dwell with the contrite and humble, i. e. not onely with those that bee wounded with sinne, but humbled for sinne; although it is certaine the soule is seldome or never effectually wounded, but it is also humbled at the same time. A man may bee wounded sore even unto death, and yet the pride of the man is such that he will not fall downe before him that smites him; so it is with many a poore sinner, the Lord hath sorely wounded him that he will resist no more, yet he will rather fly to his duties to heale him, or dye alone and sinke under his discouragements, then stoop. Oh beloved, man must downe, before the Lord Chrill will take him up: and therefore in *Isay* 40. 5. 6. 7. the glory of the Lord is promised to be revealed; but what meanes must bee used for this end? Cry, saith the Lord; what should I cry? saith he; the Lord answeres that *all flesh is grasse*, and that *the glory of it fades*, and that *the people are this grasse*; i. e. not only that mens sinnes are vile, but that themselves also are grasse, nay their glory and excellency is withering and fading; and therefore not onely mountains must be pulled down, but all flesh and the glory of it wither, before the Lord shall be revealed.

I shall briefly open these foure things:

H

I. What

Esay 57
16.

1. What is this Humiliation.
2. What need there is of it.
3. What means the Lord useth to work it.
4. What measure of it is here required.

I.
Answ.

What is this Humiliation?

Looke as pride is that sinne, whereby a man conceited of some good in himselfe, and seeking some excellency to himselfe, exalts himselfe above God; so Humiliation (in this place) is that worke of the Spirit, whereby the soul being broken off from self-conceit, and selfe-confidence in any good it hath or doth, submitteth unto, or lyeth under God, to bee disposed of as hee pleaseth, 1 *Pet.* 5. 6. *Lev.* 26. 41. That looke as compunction cuts the sinner off from that evill that is in him, so humiliation cuts it off from all high conceits, and selfe-confidence, of that good which is in him, or which he seeks might bee in him, and so the soule is abased before God.

2.
Answ.

What need or necessity is there of this?
Because,

1. When the LORD hath wounded the hearts of his Elect, this is the immediat worke of their hearts, (if the LORD prevent them not by his grace, as many times hee doth) they looke to what good they have, or if they finde little or none, they then seek for some in themselves, that thereby they may heale their wound, because they think thus, that as their sinnes have provoked God to anger against them, so if now they can reforme and leave those sinnes, or if not, repent
and

and be sorry for them ; if now they pray , and
 heare, and doe as others doe, they have some
 hope that this will heale their wound, and
 pacifie the Lord towards them ; when they
 see there is no peace in a sinfull course, they
 will therefore try if there be any to be found
 in a good course : And looke as *Adam* when
 he saw his owne shame and nakednesse, hid
 himselfe from God in the bushes, and covered
 his nakednesse with fig-leaves ; so the soule
 not being able to endure to see its owne nakednesse
 and vilenesse, not knowing Christ Jesus, and
 he being farre to seek, doth therefore labour
 to cover his wickednesse and sinfulness which
 now he feels by some of these fig-leaves.
 And hence *Micah* 6. 7. they enquire *wherewith*
they should come before the Lord, should they bring
 rivers of oyle, or thousands of lambs, or the first
 borne of their body to remove the sinne of their
 soule ? Paul did account these duties gaine, Phil.
 and set them at a high rate, because he thought 3.7
 that God did so himselfe : When the Lord
 hath wounded the soule, the first voyce it
 speaks, is, What shall I doe ? Doe ? saith
 Conscience, leave thy sinnes, doe as well as
 others, doe with all thy might, and strength,
 pray, heare, and conferte, God accepts of good
 desires, and requires no more of any man but
 to doe what he can. Hence the soule plyes
 both oares, though against winde and tide,
 and strives, and wrastles with his sinnes,
 and hopes one day to be better, and here he
 rests. And observe it, looke as sinne is his
 greatest evill, so the casting away of his sins,
 and seeking to be better is very sweet to
 him;

him; and being so sweet, rests in what hee hath, and seeks for what he wants, and so hopes all will be well one day, and so stayes here; although (God knows) it be without Christ, nor cannot rest on him, though hee hath heard of him a thousand times. And hence it is if they cannot do any thing to ease themselves, then their hearts sink, or it may bee quarrell with God, that hee makes them no better. But beloved, it is wonderfull to see how many times men rest in a little they have, and doe.

2. But whiles it is thus with the soule, he is uncapable of Christ; for he that trusts to other things to save him, or makes himselfe his own Saviour, or rests in his duties without a Saviour, he can never have Christ to save him, *Rom. 9. 32* it is said, the Jewes lost Christ righteousness, *because they sought it not by faith*, but sought salvation by their own righteousness. *He that maketh flesh his arme*, (as all duties and endeavours of man be, when trusted to) the Lord saith *Cursed be that man*, *Jer. 17. 5. 6.* Onely the Lord doth not leave his Elect here; he that is marryed unto the Law, *Rom. 7.* cannot be matcht unto Christ, till he be first divorced, not from the duties themselves, but from trusting to them, and resting in them.

Gal. 2. 19. And therefore saith Paul, *I through the Law am dead to it, that I might live unto God.* He that trusteth to riches cannot enter into the kingdom of heaven, no more then a Camell through a needles eye, because it is too big for so narrow a room; so he that trusteth to his duties and abilities, is too big to enter in by

by Christ, the Lord must cut off this spirit, and lay it low, and make it stoope as vile before God, before it can have Christ in this estate; the Lord must not onely cut it off from this selfe-confidence in duties, but also so farre forth as that the soule may lye under God, to be disposed of as he pleaseth. And the reason is, because such a soule as is unwilling to stoop, is unhumbled; and he that is so, doth not onely on his part resist God, but the Lord also resists him, *James 4. 7. 8.* And hence you shall observe, many a one hath laine long under distresse of conscience, because they have either rested in their duties which could not quiet, or because they have not so cast off their confidence in them, so as to lye downe quietly before God, that he may do what he will with them; being so long objects of Gods resistance, not of his grace.

By what meanes doeth the Lord worke this? 3.

In generall, by the Spirit, immediately acting upon the soule; for after a Christian is in Christ, he hath by the habite of humility, and the vertue of faith, some power to humble himselfe; but now the Spirit of Christ doeth it immediately by its owne omnipotent hand; else the proud heart would never downe: For wee are first created in Christ (which is by Gods omnipotent immediate act) unto good workes, before wee doe from our selves, or by the power of Faith, put forth good workes, *Eph. 2. 10.* These acts of self-confidence may not bee stirring in all Christians; but in all men there is this frame of
Answer.

spirit, never to come to Christ, if they can make anything else serve to heale them or save them; and therefore the Spirit cuts off this sinfull frame in part in all the Elect; hee hewes the roughnesse and pride of spirit off, that it may lye still upon the foundation it is now preparing for. Now though the Spirit workes this, yet tis not without the Word; the Word it workes chiefly by, is the *Law*, Gal. 3. 19. *I through the Law am dead to it, (i.e. from seeking any life or helpe from it) that I might live unto God.* Now the Law doth this by a foure-fold act.

1. By discovering the secret corruptions of the soule in every duty, which it never saw before; It once thought, I shall perish for my sinne, if I continue therein, without confession of them, or sorrow for them; but it also did thinke that this confession, sorrow, and trouble for sinne will serve to save it, and make God to accept of it; but the Law (while the soule is earnestly striving against his sinne) discovering that in all these there is nothing but sinne, even secret sinnes it did never see before, hereupon it begins thus to thinke, Can these be the meanes of saving of mee, which being so sinfull, cannot but be the very causes of condemning of mee? I know I must perish for the least sinne, and now I see that in all I doe, I can doe nothing else but sinne. What made *Paul alive without the Law*? You shall finde, Rom. 7. 7. it was because he did not know that *lust*, or the secret concupiscences and first risings of the soule to sinne, were *sinne*: he saw not these secret

secret evils in all that which he did: and hence he rested in his duties, as one alive without Chrill; but the Lord by discovering this, let him see what little cause he had to lift up his hand, for any good he did: So it is here, when the soule sees that all its righteousness is a menstruous cloth, polluted with sin; now those duties which like reeds it trusted to be-fore, run into the hand, nay heart of a poore sinner; and therefore now it sees little cause of resting on them any longer: now it sees the infinite holiness of God by the exceeding spiritualness of the Law, it begins to cry out, How can I stand or appear before him with such continuall pollutions?

2. By irritating or stirring up of originall corruption, in making more of that to appear then ever before; that if the soule thinkes, all I doe is defiled with sinne, yet my heart is good, and so it rests there; the Lord therefore stirs that dunghill, and lets it see a more hellish nature then ever before, in that the holy and blessed command of God (to its feeling) makes it worse, more rebellious, more averse from God; *When the commandment came, sin revived, saith Paul, and that which was for life was death to him, sin taking occasion by the Law; and hence Paul came to be stine and dye to all his self-confidence.* It was one of Luthers first positions in opposing the Popes indulgences, that *Lex & voluntas sunt duo adversarii suos gratia irreconciliabiles*; for the Law and mans will meeting together, the one holy, the other corrupt, make fierce opposition when the soule is under any lively worke of

Rom. 7
9, 10,
11.

the law ; and by this irritation of the law, the Lord hath this end in his elect , to make them feel what wretched hearts they have, because that which is in it self a means of good, makes them (through mans corruption) more vile to their feeling then ever before; and hence come those sad complaints on a soule under the humbling hand of Christ , I am now worse then ever I was , I grow every day worse and worse , I have lost what once I had, I could once pray , and seek God with delight , and never well but when one duty was done , to be in another ; but now, I am worse, all that joy and sweetnesse in seeking of him , and in holy walking is gone ; I could once mourne for sinne , but now a hard heart takes hold of me , that I have not so much as a heart to any thing that is good , nor to shed a teare for the greatestt evill. It is true, I confesse you may grow (to your feeling) worse and worse, and it is fit you should feel it ; that the Lord hereby might pull downe your proud heart, and make you lye low; it is the Lords glorious wisdom to wither all your flowers, which refreshed you without Christ, that you might feel a need of him ; and therefore I say the Lord pulls away all those broken planks the soule once floated and rested upon , that the soule may sink in a holy despaire of any help from any good it hath ; the Lord shakes down all building on a sandy foundation: and then the soule cryes out, It is ill resting here.

3. By loading, tiring and wearying the soule by its owne indeavours, untill it can stir
no

no more; for this is in every man by nature; when he sees that all he doth is sinfull, and all he hath, his heart and nature to be most sinful; yet he will not yet come out of himself, because he hopes though hee bee for the present thus vile, yet he hopes for future time his heart may grow better, and himself do better then now; and hence it is that he strives, and seeks, and indeavours to his utmost to set up himselfe again, and to gaine cure to all his troubles by his duties: Now the law whose office is to command but not to give strength, and the Spirit that should give strength withdrawing it self, because it knowes the soule would rest therein without Christ; hence it comes to passe that the soule feeling it selfe to labour onely in the fire, and smoak, and to be still as miserable and sinfull as ever before, hereupon it is quite tyred out, and sits down weary, not only of its sin, but of its work, and now cries out, I see now what a vile undone wretch I am, I can doe nothing for God or for my selfe, onely I can sinne and destroy my selfe; all that I am is vile, and all that I doe is vile, I now see that I am indeed poore, and blinde, and miserable, and naked; and the truth is, beloved, here comes in the greatest dejections of spirit, for when the Lord smites the soule for sin, it hopes that by leaving of sinne and doing better it may doe well; but when it sees that there is no hope here of healing the breach between God and it selfe, now it falls low indeed: and I take this to bee the true meaning of *Matth. 11. 28. Ye that labour, i. e.* You that are wearied in your owne way, in seeking

seeking rest to your soules by your owne hard labour or works (as the word *κοπιῶντες* signifies) and are tyred out therein, and so are now laden indeed with sinne and the heauey pressure of that, finding no ease by all that which you doe; come to me, saith Christ, and you shall then finde rest unto your soules: the Jewes seeking to establish their owne righteousness, seeking I say if by any meanes they might establish it, lost Christ; the Lord therefore will make his elect know they shall seek here for ease in vaine: and therefore tyres them out.

4. By clearing up the equity and iustice of God in the Law, if the Lord should never pitie nor pardon it, nor shew any respect or favour to it; for this is the frame of every mans heart, if he cannot finde rest in his duties, and endeavours, as hee once expected he should, but sees sin and weaknesse, death and condemnation wrapping him about (like *Jonahs* weeds) in all he doth, then his heart sinkes, and quarrells, and falls off farther from Christ by discouragement, and growes secretly impatient that there should be no mercy left for him, because it thinkes now the Lords eternall purpose is to exclude him; for if there were any thoughts of peace toward him, hee should have found peace before now, having so earnestly and frequently sought the Lord, and having done so much, and forsaken his sinfull wayes, according to his owne commandement from him; and hence it is, you shall finde it a certaine truth, that the soule is turned backe

as far from God by sinking discouraging sor-
 rowes for sin, as ever it was in a state of secu- Lam. 1
 rity by the pleasures of sin, and hence some- 16.
 time it thinks it is in vaine to seek any more,
 and hence leaves off duties; and if conscience
 force it to them, yet it sinks againe because
 its foot is not stablished upon the rock Christs,
 but upon the weaknesse of the waters of its
 owne abilities and indeavours; what there-
 fore should the soule doe in this case, to come
 to God? it knowes not, it cannot fly from
 him it dare not, it shall not; the spirit there-
 fore by revealing how equall and just it is for
 the Lord never to regard or look after it more
 because it hath sinned and is still so sinfull,
 makes it hereby to fall down prostrate in the
 dust before the Lord, as worthy of nothing
 but shame and confusion, and so kisseth the
 rod, and turnes the other cheek unto the Lord
 even smiting of him, acknowledging if the Lord
 shew mercy it will be wonderfull, if not, yet
 the Lord is righteous, and therefore hath no
 cause to quarrell against him for denying spe-
 ciall mercy to him, to whom hee doeth not
 owe a bit of bread. And now the soule is
 indeed humbled, because it submits to bee
 disposed of, as God pleaseth; thus the Church
 in her humiliation, *Lam. 3. 22.* having in the
 former part of the Chapter *drunk the wormwood*
and the gall, at last lies downe and professeth,
it is the Lords mercy it is not consumed; and
verse 29. he puts his mouth to the dust if there
may be any hope: and *verse 39. why should a*
living man complaine for the punishment of his
sinne? You think the Lord doeth you
 wrong

wrong, and neglects your good and his owne glory too, if hee doth not give you peace and pardon, grace and mercy, even to the utmost of your asking, and then thinke you have hence good cause to fret, and sinke, and bee discouraged: No, no, the Lord will pull down those mountaines, those high thoughts, and make you lye low at his feet, and acknowledge that it is infinite mercy you are alive, and not consumed; and that there is any hope or possibility of mercy, and that you are out of the nethermost pit: and that if he should never pity you, yet he doth you no wrong, but that which is equall and just, and that it is fit your sinfull froward wills should stoop to his holy, righteous, and good will, rather then that it should stoop and be crooked according unto yours. Beleeeve it brethren, *be that judg-*
 2 Cor. 11. 31. *eth not himselfe thus, shall be judged of the Lord,* how can you have mercy that will set your selves up in Gods Sovereigne Throne to dispose of it, and will not lye downe humbly under it, that it may dispose of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there ever any that dealt worse with him then you? Oh beloved lye low here; and learne of the Church, Micah 7. 9. *I will bear the indignation of the Lord, because I have sinned against him.* It was a most blessed frame of spirit in Aaron, when he saw Gods hand against him in cutting off his children, and Aaron held his peace; so if the LORD should cast thee off, or cut thee off, never take pleasure in such a polluted broken vessel unfit

Levit.
10. 3

fit for any use for him, hold thou thy peace; quarrell not, be silent before him, and say as they did, 2 Chron. 12. 5. *The Lord is righteous, but I am vile; let him doe with me what seemes good in his owne eyes*: And thus the Lord Jesus by the Law doth dead the soule to the Law, untill it be made to submit like wax, or like clay to the hand of the potter, to frame it a vessell to what use hee pleaseth; and as the Apostle most excellently, Rom. 7. divorceth it from its first husband, (i. e. Sin and the Law) that it may be married unto *Jesus Christ*. In a word, when the Lord Christ hath made the soule feel not onely its inability to help it selfe, and so saith as Paul, Galat. 2. 20. *It is not I, but also its owne unworthinesse, that the Lord should help it*, and so cries out with Job, *Behold, I am vile*; now at this instant, tis *vas apax*, a vessell capable (though unworthy) of any grace, James 4. 6.

The last Question remaines, What measure of Humiliation is here necessary?

4.

Looke as so much conviction is necessary which begets compunction, and so much compunction as breeds humiliation; so, so much humiliation is necessary as introduceth faith, or as drives the soule out of it selfe unto Christ: for as the next end of conviction is compunction, and that of compunction is humiliation; so the next end of humiliation is faith, or comming to Christ, which wee shall next speake unto. And hence it is that the Lord calls unto *the wearie and heavie laden to come unto him*, Matth. 11. 27. So much as makes you come for rest in Christ, so much

Answ.

much

much is necessary, and no more. If any can come without being thus laden and weary in some measure; let them come and drink of the water of life freely; but a proud heart that will make it selfe its own Saviour, will not come to the Lord Jesus to be his saviour; hee that will be his own Physitian, so long cannot send out for another. Nay let mee fall one degree lower, if the soule cannot come to Christ, (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus coming unto them, to draw them and compell them in; yet if the soule bee so far humbled, as not to resist the Lord by quarrelling with him; and at him, for not coming to him, as unworthy of the least smile, as worthy of all frownes; verily the Lord will come to it, and no more is requisite then this; and thus much certainly is; for thus the whole Scripture runs, *He gives grace to the humble*, James 4. 6. *I dwell with the contrite and humble*, Esay 57. 16. *The poore afflicted shall not alway be forgotten*, Psal. 9. 12. 18. When their uncircumcised hearts are humbled, so as to accept of the punishment of their iniquity, the Lord then remembers his Covenant, Lev. 26. 41. 42. Conceive it thus: There can bee no union to Christ, while there is a power of resistance and opposition against Christ. The Lord Christ must therefore in order of nature (for I now speak not of order of time) first remove prohibents, remove this resistance before he can, and that he may, unite. I do not meane resistance of the frame of grace, but (as was said) of the Lord of grace, when he comes to work it.

Now

Now there is a double resistance, or two parts of this resistance, like a knife with two edges.

1. A resistance of the Lord, by a secret unwillingness that the Lord should work grace: Now this the Lord removes in compunction, and no more brokenness for sin or from sinne is necessary there then that.

2. A resistance of the Lord by sinking discouragements, and a secret quarrelling with him, in case the soule imagines hee will not come to worke grace, or manifest grace. Now this the Lord takes away in humiliation; and no more is necessary here, then the removal of the power of this which makes the soule in the sense of its owne infinite vileness and unworthiness not to quarrell at the Lord, and devil-like grow fierce and impatient before and against the Lord, in case he should never help it, never pity it, never succour it; *the Lord will not forsake for ever*, if the soule thus lies downe, and puts its mouth in the dust, *Lam. 3. 30. 31.* Which consideration is of unspeakable use and consolation to every poore empty nothing, that feels it selfe unable to beleeve, and the Lord forsaking it, from helping it to beleeve. And I have seene it constantly, that many a chosen vessell never hath been comforted till now, and ever comforted when now; they never knew what hurt them till they saw this, and they have immediately felt their hurt healed, when this hath been removed. In comforting Christians under deep distresse, tell them of Gods grace and mercy, and the riches of both,

both, you doe but torment them the more, that there should be so much, and they have no part nor share in it, and thinke they never shall, because this is not the immediat way of cure; tell them rather when they are full of these complaints, that they are as they speak, vile and sinfull, and therefore worthy never to bee accepted of God, and that they have cause to wonder that they have their lives, and are on this side hell, and so turne all that they say to humiliation and self-loathing; verily you shall then see, if the Lord intends good, hee will by this doe them good, and the weakest Christian that cannot come to Christ, you shall see first or last shall see cause to lye downe, and be silent, and not quarrell though the Lord should never come to him. And that this is necessary, may appear thus: Otherwise,

1. The Lord should not advance the riches of his grace; the advancement of grace cannot possibly be without the humiliation and abasement of the creature; the Lord not only saves, but calls things that *are not*, that *no flesh might glorie*, 1 Cor. I. 28, 29.

2. Otherwise the Lord should not be Lord and disposer of his owne grace, but a sinfull creature who quarrells against God, if it be not disposed of, not as the Lord will, but as the creature will. If a stranger comes to our house, and will have what hee wants, and if he hath not, he quarrells and contends with the master of the house, what would he say? Away proud begger, dost thinke to bee lord of what I have? dost draw thy knife to stab me, if I doe not please thee and give thee thy

thy asking? no, thou shalt know that I will doe with my own as I see good, thou shalt lye down on the dust of my threshold before I give thee any thing. So tis with the Lord. *It is not in him that willetb, nor in him that runneth, but in God that sheweth mercy.* It is his principall name, *I will be mercifull to whom I will be mercifull*; and therefore if you will not beleeve me, yet beleeve the Lords oath *Esay. 45. 23. Unto me shall every knee bow:* and do you come to lord it over him, and quarrell, and fret, and sink, and grow sullen, and vex, if the Lord stoop not unto your desires; No, no, you must and shall lye upon his threshold, nay he will make thee lay thy necke upon the block, as worrhy of nothing but cutting off, and then when this *valley is filled, all flesh shall see the glory of the Lord, Esay 40. 5.*

Thus humiliation is necessary in this measure mentioned. Not that I deny any subsequent humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of an evangelicall spirit more ashamed of himselfe, yet I dare not exclude this, which is antecedent, arising from the spirit of power immediately subduing the soule to Christ, that it may be exalted by Christ, *1 Pet. 5. 6.* It is true, all things that pertaine to life and godlinesse are received by faith, *2 Pet. 1. 3* yet faith it self is a saving work, which is not received by another precedent faith. Faith therefore is to be excepted, not onely as begotten in us, but as it is in the begetting of it in the conviction and humiliation of every sinner.

Vse. 1. Hence see what is the great hinderance between the mercy of God, and the soule of many a man; if it be not some sin and hardnesse of heart under it, whereby he cares not for Christ, to deliver him, then tis some pride of spirit arising from some good he hath, whereby he feesles no need of Christ, hoping his own duties shall save him, or else is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way to mercy, *Levit. 26. 40.* if first they shall *confesse their sinne*, secondly, *humble themselves*, (both which I know the Lord must worke) then *he will remember his Covenant*. Look as it is with a vessell before it can be fit for use, it must first passe through fire, and the earth and drosse severed from it, then it must bee made hollow and empty, which makes it *vas capax*; a vessell capable of receiving that which shall be powred out into it; if, (O Bretheren) the Lord hath some vessells of glory which hee prepares before-hand, and makes capable of glory, *Rom. 9. 21. 22.* if the Lord doth not sever you from sinne in compunction, and empty you of your selves in humiliation; you cannot receive Christ, nor mercy, you cannot hold them; and if ever you misse of Christ by faith, your wound lies here. How many bee there at this day, that were once profane and wicked, but now by some terrours and outward restraints upon them, they leave their sinnes, and say they loathe them, and purpose never to run riot as they have done, and hence because they thinke themselves very good; or to have some good they

they fall short of Christ; and are still in the gall of bitterness, in the midst of all evil? It were the happiness of some men, if they did not thinke themselves to have some good, because this is their Christ. Oh you that live under precious means, and have many feares, you may perish and bee deceived at the last; But why doe you feare? I know you will answer, Oh some secret unknown sinne may be my ruine; It is true, and you do well to have a godly jealousie thereof. But remember this also, not onely some sin, but some good thou thinkest thou hast, and restest in without Christ, and lifting thee up above Christ, may as easily prove thy ruine, because a mans own righteousness rested in, doeth not onely hide mens sin, but strengthens them in some sinne by which men perish; *Trusting to ones owne righteousness and committing iniquity* are couples, Ezek. 33. 13. Nor doe I hereby run into the trenches of that wretched generation of the Familists, denying all inherent graces, evidence of favour from any Christian obedience, or sanctification in holy duties; or that a Christian should profanely cast off all duties, because they cannot save themselves by them; No, no, the Lord will search with candles one day for such sonnes of darknesse, and exclude such *foolish virgins* that have neither oyle in their vessels nor *light* in their lamps: I onely speak of that good, that righteousness which is rested in without Christ, and lifts up men above Christ, which is indeed and in truth is not true righteousness, but onely a true shadow of it. And therefore as *B. 2. 1*

well observes from *Rom. 9. 32.* *Why did not Israel, that followed after righteousness attaine it? Because they sought it not by faith, but as it were by the works of the Law:* they were not fruits of sincere obedience to the Law, but as it were the works of the Law; now this, saith the Apostle, verse 33. *is the stumbling stone in Sion. Christ will have all flesh vaile, and be stript naked, and made nothing before him, before they shall ever be built upon him; now this men stumble at, they must bring something to him, they will not be vile, emptinesse, and nothingnesse that he may be all to them; verily observe your selves and you shall finde, if there be little humiliation, there is little of Christ; if much humiliation, much of Christ; if unconstant humiliation, uncertain fruition of Christ; if reall humiliation, reall possession of Christ; if false humiliation, imaginary fruition of Christ.* Know it, you cannot perish if you fall not short here, you must perish if you doe.

Vse 2.

Be exhorted therefore to lye downe in the dust before the Lord, and under the Lord; nay intreat the Lord that he would put thee upon his wheele, and mould thy heart to his will; why will you rest in any good you have? Oh remember thy father was a *Syrian* ready to perish; and thy selfe polluted, an infinite endlesse evill. What ever good thou dost, is it not a polluted *stream*, of a more polluted *spring*? Nay, suppose the Spirit works any good in thee, yet is it not polluted by thy unclean heart? Nay, suppose any actions should be perfect, yet remember the Lord spared not the Angels that sinned; perfection present cannot

cannot satisfie Justice for pollution past. Cry out therefore, and say, Oh Lord, now I see not onely that my sinne is vile, but that my selfe and all my righteousness is vile also; and now though the Lord stands at a distance; speaks no peace, hears no prayers, yet because thou art very vile, lye down under him; that if he will he may tread upon thee, and thereby exalt himselfe, as well as lift thee up, and exalt thee. Be not carelesse whether the Lord help or no, but be humble, not to quarrell in case he should not; For,

1. Suppose thou art not onely miserable, but sinfull, and the Lord (thou sayst) takes it not away, yet remember that to quarrel with God, for withdrawing his hand, is a sin also, *Lam. 3, 39.* and wilt thou adde sin to sin?

2. Why art thou quiet and still when the Lord denyes thee any common mercy? Is it not because the Lord will have it so? Now look as we say of him that hates sin as sin, that he hates all sin; so he that is meekned with Gods good pleasure in any one thing, because of his good pleasure in it, upon the same ground will at least desire to stoop in every thing. Suppose therefore it be the Lords good pleasure to deny thee mercy, I grant you must pray for it, yet with submission to the good will of the Lord, saying, The Lords will is good, but mine is evill: otherwise, thou hast no meeknesse in any thing, that art not meekly subject to his will in every thing.

3. The greatest pride that is in man, appeares here; for suppose the Lord should deny the bread, or water, or clothes, was it

your duty to murmur now ; nay, was it not pride, if the heart would not lye down, and say, Lord I am worthy to have my bread pluckt from my mouth, and my cloths from my back. Now if it be pride to murmur in case the Lord denyes you smaller matters, the offals of this life dost not thou see that its far greater pride for thee to sink and quarrel with him, if he denyes thee greater, and the things of another life ? is hee bound to give thee greater, that doeth not owe thee the least ? Suppose a begger murmur at thy doore, if thou doest deny him bread, or a cup of drink, wilt thou not account him a proud stout begger ? but if thou givest him that, and then he quarrell and murmur at thee because thou doest not give him a thousand pound, or thy whole estate, when he asks it, will you not say, I never met with the like insolencie ? the Lord gives you your lives, blessed be his name, but you aske for treasures of grace and mercy, thousands of pounds, Christ himself and all that he is worth, and the Lord seems to deny you, and now you sink, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly, and sily; may not the Lord now say; Was there ever such pride and insolency ? And therefore as Christ spake of himselfe, *John 12. 24. 25.* *A coorne of wheat cannot live unlesse it die first ;* so know it, you shall never live with Christ, unlesse you die and perish in your selves, unlesse you be sowne and lye under the cloudes of your owne wretchednesse, faith will never spring up in such a soule. As tis in burnings, the fire must bee first taken out,

out, before there can be any healing; so this impatient spirit which torments the soule, must first be removed, before the Lord will heale thee.

4. Consider the approaching times? I doe beleve the Lord at this day is comming out to shake all nations, all hearts, all consciences, all conditions, and to reare and rend from you you choicest blessings, peace and plenty, both externall and eternall also; for there is need of it, ourage growes full, and proud, and wanton, a mans price is false in the market, unlesse his locks and new fashions commend him to the world. Oh consider when God comes to rend all from you, then you may find a need of the exercise of this duty; it may be the time is comming wherein you shall have nothing to support your hearts, you shall finde rest in no way but this; I know assurance of Gods love may quiet you, but what if the Lord shake all your foundations and deprive you of that? what will you do then? and therefore as *Zephany chap. 2. 3.* having fortold of the evill day, cries unto his hearers, *Seek meeknesse ye meeke of the earth*; seek meeknesse, so say I to you: for you will find all little enough. Come down from thy throne and be the footstool and threshold of Christ Jesus, before the dayes of darknesse come upon you; be content to be a chipher, a stepping-stone, the very offall of the world.

But you will say, Wherein should I expresse *Quest* this humiliation and subjection?

Be highly thankfull for any little the Lord *Ans* gives, *Lam. 3. 22. 23.*

2. Be humble and judge thy selfe worthy of nothing when the Lord denyes; and verily you shall finde the Lord Jesus ere long speaking peace unto you, and giving you rest in his bosome, that now art quietly contented to lye still at his feet.

For some helps thereunto.

1. Remember whose thou art, *viz.* the Lords clay, and he thy potter, and therefore may do with thee *what he will*, *Rom. 9. 20.*

2. Remember what thou art; *viz.* a polluted vessell, a kinde of infinite endlesse evill, as I have oft said; see the picture of thy own villenesse in the damned in hell who are full, and shall through all eternity powre out all manner of evill. *Job 40. 3. 4.*

3. Remember what thou hast been, and how long thou hast made war against Christ with all thy might, and heart, and strength; why should the Lord therefore choose thee before others; *Jer. 3. 5.* when as, (aske thy conscience) was there ever such a wretch since the world began as thou hast been?

4. Remember what thou wilt be; fit for no use to Jesus Christ, good for nothing but to pollute his holy name when thou medleth with it; and why should the Lord take up such a *dry leafe*, *Isay 64. 6.* and breath upon such a *dry bone*?

5. Remember how good the Lords will is, even when it crosseth thine; he shall have infinite glory by all his denials to thee of what thou wouldst, he shall gaine *that*, though thou loselt thy peace and quietnesse, that good which thy foolish sinful wil desires at his hand;

John

John 12. 27. 28, and if so, blessed be his name, let God live, but let man dye and perish, that he may be exalted of vile man.

6. Remember the sweet rest thou shalt have by this subjection to the Lord, nothing is mans crosse, but mans will; a stubborn will like a stubborn heifer in the yoke galls and frets the soule; *Learn meeknesse*, saith our Saviour, *of mee in taking my yoke on you*, and then *you shall finde rest*. Hell would not bee hell, to a heart truly humbled. Sometimes you finde enlargements, then you are glad; sometimes none, then you sinke; sometimes you have hope of mercy, then you are calme; sometimes you lose your hopes, then the Sea workes; when the Lord pleaseth you; then you are well, but if a little crosse befall you, then your spring is muddy, and a little thing troubles; Oh be humble and vile in thine owne eyes: and verily such uncertaine fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Of thankfullnesse, to all those whom the Lord hath truly humbled; Time was, when the Lord first convinced you, that so long as you could make any shift, finde rest in any duties, you would never lye downe at Christs feet, now the Lord might have left you to have stumbled at that stumbling-stone, and to have stuck in those bushes, but you may see that the Lord will save you even then when you would not be saved by him; and especially take notice of two passages of Gods dealings with you, wherein usually you find matter of discouragement, rather then of
acknow-
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acknowledgment of Gods goodnesse to you therein.

1. That the Lord hath withdrawne all feeling of any good, which it may bee once you felt, and that the Lord hath let out more of the evill of your hearts then ever you imagined was in them, nay so much evil that you think there is none like unto you, who halt now no heart nor power to stir, thinke, desire, will, or doe any thing that is good: O! blesse the Lord for this, for this is Gods way to humble, and empty, and make thee poore; the Lord saw (though it may bee you did not) that you rested in that good you felt, and was or would be lifted up by these, and therefore the Lord hath broke those crazy crutches, famisht now, brought you downe to nothing, made you like dry desarts; all the hurt the Lord aimeth at in this, being only to humble you, and though these desertions be bitter for the present, yet that by these he might doe you good in your latter end.: Oh brethren the Apostle stands at a stay and desires the *Corinthians* to consider, *You see your calling*, saith he, *1 Cor. 1. Not many mighty, not many wise, but things that are not doth he call, that no flesh might glory: The Lord*, saith *Moses, Deut. 8. 2, 3. suffered thee to want*, (that was the first) and then fed thee, that he might prove thee and humble thee; remember this, saith he: So say I to you; remember this mercy, that when the Lord makes you worst of all (not really, but) in your own eyes, that then the Lord is about this glorious worke.

Deut. 6.

19.

2. That the Lord hath kept you (it may bee a long

a long time too) from sight and sense of his peculiar love one would wonder why the Lord should hide his love so much, so long, from those to whom he doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them, if they were sure of it; but they never came to be quieted with Gods will, in case they thinke they shall never partake of his love: but are above that, oppose and resist and quarrell with that, unhumbed under der that; the Lord therefore intending to bestow his favour onely upon a humbled sinner, he will therefore hide his face untill they lye low, and acknowledge themselves worthy of nothing but extremitie of miserie; unworthy of the least mercy: The people of God, *Law. 1.16.* cry out that *the comforter which should refresh their soule was farr from them*; what was Gods end in this? you shall see the end of it, *vers. 18. the Lord is righteous*, (here the Church is humbled) *for I have rebelled*; or (as *Sanctius* reads it) *I have made his mouth bitter*, that the Lord speakes no peace to me, but bitter things. The cause is in my owne selfe, and therefore if hee never comfort me, nor speake good word unto me, yet he is righteous, but I am vile: and you will find this certain, that as the Lord therefore humbles that hee may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord aimes at, and will you not be thankfull? why are you then discouraged when you find it thus with you? do not say the Lord never dealt thus with any as with me;

me; suppose that, the reason then is, because the Lord sees, never had any such a high heart as thou hast; but oh bee thankfull, that notwithstanding this, he will take the paines to take it downe.

4. Thus much for Humiliation, I come now to the fourth and last, which is Faith.

SECT. V.

The fourth and last Act of Christs power, is the work of Faith.

THe Lord having wounded and humbled his Elect and laid them downe dead at his feet, they are now as unable to beleeve as they were to humble their owne soules, and therefore now the Lord takes them up into his owne armes, that they leane and rest on the bosome of their beloved by faith. After *Joseph* had spoken roughly to his brethren, and thereby brought the bloud of their brother to remembrance, and so had humbled them; then he can containe no longer, but discovers himselfe to them, and tells them, I am *Joseph* whom you wickedly sold, yet fear not; so doth our Saviour carry it towards his Elect, when he laid them low: Now is the very season for him to advance the glory of his grace, he cannot now containe himselfe any longer; but having torne and taken away that vaile of sin and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished,

shed, 2 Cor. 3. The explication of this great worke, is of exceeding great difficulty; nothing more stirring then faith in a true Christian, because he lives by it, yet it is very little knowne, as children in the wombe, that know not that navill-string by which they principally live: I shall therefore bee warie, and leaving larger explications, acquaint you with the nature of Faith, in this brieve description of it.

Faith is that gracious worke of the Spirit, whereby an humbled sinner receiveth Christ; or whereby the whole soule cometh out of it selfe to Christ, for Christ and all his benefites, upon the call of Christ in his Word.

Before I open this particularly, give mee leave to premise some generall considerations; Faith is the complement of effectuall vocation, which begins in Gods call, and ends in this answer to that call; the Lord prevents a poore humbled soule, with his call, either not knowing how, or not able, or not daring to come; and then the soule comes, and hence *men called*, and *beleeving* are all one, *Rom. 9. 24. with 33.* Many a wounded sinner will bee scrambling after Christ from some generall reports of him, before the day and houre of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption; to refuse Christ when called, is rebellion; to come and receive when called, is properly and formally Faith, and that which the Scripture stiles, the *obedi-*

ence of Faith, Rom. 1. 5. And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This receiving of Christ, or coming to Christ are for substance the same, though the words bee diverse; the holy Ghost useth to expresse one and the same thing in variety of words, that our feebleness might the better understand what he meaneth. And hence in Scripture, *believing, coming, receiving Christ, rolling, trusting, cleaving to the Lord, &c.* set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered do but set out one and the same thing: and I doe conceive they doe all agree in this description I have now mentioned; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what wee intend.

1. The Papists, with some others of corrupt judgements, at least of weak apprehensions among our selves, describe Faith to be nothing else but a supernatural assent to a divine truth, because of a divine testimonie: *Ex.gr.* to assent to this truth, that Christ is come, that he is the Son of God; that he was dead, and is risen againe, that he is the Saviour of the World, &c. And to confirme this they produce, *Matth. 16. 16. 1 John 4. 3.*

Answe.

It is granted that this assent is in Faith, for Faith alway hath respect to some testimony, for man by his fall hath lost all knowledge of divine and supernaturall truthes; hence

hence God reveales them in his word; hence faith sees them and assents to them, because God hath spoken them: to see and know things by vision, is to see things in themselves intuitively and immediatly; but to see things by Faith is to see them by and in a testimony given of them. *John 20. 20. Blessed is he that hath not seen (i. e. Christ immediatly) but beleeveth, i. e. his testimony, and on him in it;* this assent therefore is in Faith (for wee must beleeve Christ before we can beleeve in him) but this comprehends not the whole nature of faith, I meane of that faith wee are now speaking of, viz. as it unites us to Christ, and possesseth us with Christ. For,

1. This description placeth Faith onely in the understanding, whereas tis also in the will, as the words *trusting, rolling, &c.* intimate.

2. This assent is meerly generall, without particular application, which is ever in true faith, *Gal. 2. 20.*

3. This is such a faith, as the devils may have, *James 2. 19* and reprobate men may have, *2 Pet. 2. 20. 21. Heb. 10. 26.* There is a wilfull refusing of the knowne truth.

4. It is the Papists ayme to vilifie faith hereby, by describing it by that which is one ingredient in it, but excluding that which is principall, these phrases therefore of *beleeving Christ to be come in the flesh, 1 John 4. 3.* and that *he is the Sonne of God, Matth. 16. 16.* as if this were the onely object of faith, are not to be understood exclusivly, excluding other acts of faith, which the Scripture in
other

other places sets down clearly; but inclusive-ly, as supposing them to be contained herein: for as we in our times describing faith by relying upon Christ for salvation, doe not exclude hereby our beleeving that hee is the Messiah; but we include it, or suppose it, because that is not now questioned, the truth of the Gospel being so abundantly cleared; so in those times, they described faith by one principall act, to beleeve that he was the Son of God, and come into the flesh, because this was the maine and principall thing in question then: and if the Lord had not set out faith by other acts in Scripture, we should not vary from our compasse in such expressions in the Word in these dayes, for their faith then, is exemplary to us now; but because the Word doth more fully set it out in more speciall acts, hence wee set it out also by them; for 'tis evident, as the Jews did beleeve in a Messiah to come, so they did also beleeve, and look for all good from him, *Job. 4. 25. He will teach us all things when he comes*; and therefore their faith did not confine it selfe to that historical act that a Messiah should come, or that this was the Messiah, but they did expect and look for all good from him: And hence the Apostle expounding this saying, *viz. beleeving that Christ is dead and risen againe*, we shall hereby be saved: *If thou beleevest (saith hee) with thine heart this truth, thou shalt be saved.* Now to beleeve with the heart as it doth not exclude assent, so it necessarily includes the acts of the will and affections in relying upon him, and comming to him.

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And hence, when *Peter* had made that confession, *Mat. 16. 16.* Christ tells him *Thou art Peter, i. e.* a stone resting upon the rock, (as some good interpreters expound it) & therefore *Peters* faith did not exclude these principal acts of resting on Christ, cleaving to Christ but did include and suppose them.

2. Some run into another extreame, and make faith nothing else, but a perswasion or assurance that Christ dyed for me in particular, or that he is mine. That which moves some thus to think, is the universall redemption by the death of Christ, they know no ground or bottome for faith but this Proposition, Christ dyed for thee, and hence make Redemption universall; And hence the *Arminians* boast so much of their *Quod unusquisque tenetur credere, &c.* But

1. This is a false bottome, for Christ hath not dyed for all, because he hath not prayed for all, *John 17.*

2. Tis a sandy bottome and foundation, which when a Christian rests upon, it shakes under him, when the soule shall think, though Christ hath dyed for me, yet no more for mee then for *Judas*, or thousands of reprobates now in hell. Indeed after faith, a Christian is bound to beleieve it, as *Paul* did, *Gal. 2. 20. 1 Cor. 15. 1. 2.*

I conceive therefore those holy men of ours who have described Faith by Assurance have not so much aymed at a description of what Faith is in it selfe, as it possesseth us with Christ; but of what degree and extent it may bee, and should be in us; they describe

it therefore by the most eminent act of it, in full assurance, and therefore consult with the Authors of this description, and enquire of them. Is their no doubting mixt with faith? Yes, say they, mans doubtings sometimes are even unto a kind of despaire, but then (say they) it should not be thus. The Papists commend doubtings, and deny assurance, place faith in a generall assent; our champions that were to wrastle with them; maintained it to be a particular application, (and not onely a generall assent) and that with a full assurance of perswasion, which being the most eminent act of faith, excludes not other inferiour acts of it, which as they are before it, so may possesse the soule with Christ without it. Althougħ withall, it is certaine, that there is no true faith, but it hath some assurance, of which afterward.

Let mee now come to the explication of the description given, where not these five things.

1. The efficient cause of Faith, it is a work of the Spirit.
2. The subject, or matter in which it is seated, *viz.* the soule of an humble sinner.
3. The forme of it, *viz.* the comming of the whole soule to Christ.
4. The end of it, *viz.* for Christ and all his benefits.
5. The speciall ground and means of it, *viz.* the Call of Christ in his Word.

1. The efficient cause of Faith.

Faith

Faith is a gracious worke of the Spirit of Christ, the Spirit therefore is the efficient cause or principall workman of faith; the Spirit doth not beleeve, but causeth us to beleeve; tis not *principium quod*, the principle which doeth beleeve, but *principium quo*, the principle by which wee doe, the soules of all the elect (especially when humbled) are, of all other things, must unable to beleeve; nay look as before compunction and humiliation, Satan held the soule captive chiefly by its lusts and sinnes; so now when the Lord hath burnt those cords, and broken those chaines, all the powers of darknesse strengthen themselves, and keep the soule under mightily, by unbelief; What doe you tell me of mercy? (saith the soule) tis mercy which I have continually resisted, desperately despised; why do you perswade me to beleeve? Alas! I cannot; tis true, all that which you say is true, if I could beleeve, but I cannot see Christ, I cannot come at Christ, I seek him in the meanes, but hee forsakes mee there, and I am left of God desolate: and here beloved, the soule had not formerly so many excuses for its sinne, as now it hath clouds of objections against beleeving; the Spirit therefore takes fast hold of the soules of all the elect; drawes them unto Christ; and therefore it is called *the spirit of faith*, 2. Cor. 4. 13. and that by an omnipotent and irresistible power. *Esay 53. 1. Who hath beleeved? and to whom is the arme of the Lord revealed?* that the soule must and shall beleeve now. *Compell them to come in*, saith the Lord of the Supper, *Luke 14. 23.* This
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the Arminians will not beleeve, for (say they) the Question is not, Whether we are enabled to beleeve by grace? but, Whether it be after this manner, and by this meanes, viz. *modo irresistibile*? Consider therefore these reasons, to cleare this point.

Rom. 8.
28.

1. Whence doth our call, and comming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore mult either alter his purpose, or prevail with the soule to beleeve, and over power the heart thereunto.

2. Is not Christ Jesus bound by office and promise to his Father to bring in all his lost scattered sheep, that so the father and he may be glorified in them? *John 10. 16. Other sheep I have, those I must bring home, and they shall heare my voice.* You that complaine you cannot beleeve nay that you have no heart to beleeve, the Lord mult fetch you in; and you shall hear the Bride-groomes voice with joy.

3. Is not the act of beleeving wrought by a creating power? *Eph. 1. 9. Eph. 2, 10. Esay 57. 18, 19. I create the fruit of the lips peace, peace to him that is neare, and a far off:* and is not a creating voice irresistibile, though there be nothing for it to work upon? so though you have no ability, heart, head, or strength to beleeve, yet the Lord will create the fruit of the lips of Gods messengers Peace, Peace.

4. Doeth not the Lord let in that infinite and surpassing sweetnesse of grace, when hee works the soule to beleeve, standing in extreame need of that grace, that it cannot but come

come and cleave to it, *Psal. 63. 2. 3. I long to see thee, saith David for thy loving kindnesse is better then life;* is it possible for a man not to cleave to his life? much more to that which is better then life: the light is so cleare, it cannot but see and wonder at grace, the good is so sweet, it cannot but taste and accept what God so freely offers; and therefore the poor Canaanitish woman, *Mat. 15.* could not be driven away, though Christ bid her in a manner bee gone; but she made all the objections against her arguments for her (as usually faith doeth, when under this stroake of the spirit) *The violent take the Kingdome of heaven by force;* the Spirit puts a necessity upon them, and irresistibly overpowers them, and this is the cause of it.

And is not this matter of great consolation to all those who feeble themselves utterly unable to beleeve? you think the Lord would give peace and pardon, life and mercy, if I could beleeve; oh consider the Lord hath undertaken in the Covenant of Grace to worke in all his the condition of the Covenant, as well as to convey the good of it, *Ier. 31. 31. 32. 33. 34.* Hee hath done this for others by an irresistible power; *Heb. 12, 1. 2.* Look up to Jesus the author and finisher of your faith, he came out of his Fathers bosome not onely to give life by his death, but to enable his to eat and close with him by Faith, that they might never dye, *John 6. 50.* so that the Lord may work it in thee; it is true also, he may not, yet it is unspeakable comfort to consider, that if the Lord had

put it over unto thee to beleeve, it is certaine thou shouldst never have beleeved, but now the work is put into the hand of Christ; that which is impossible to thee, is possible, nay, easie, with him; hee can comprehend thee, when thou canst not apprehend him; this is exceeding sweet when thy body is sick, and soule is deserted, incredible things to bee beleeved are propounded, an impossible work to thy weaknesse urged, upon paine of Gods sorest and most unappeasable wrath to consider it is not in me, but in the Lords owne hand, and it is his office, his glory to worke faith, and as the Apostle speakes, *to shew mercy unto them that are shut up, not onely under sin, but also unbeliefe, Rom. 11. 32.* But why hath the Lord made thee feeble thy inability to beleeve? truly the end of our wants is not to make us sin and shift for our selves, but to ask and seek for supply, and the end of the continuance of those wants is, that we should continue to ask and seek, And dost thou thinke thou shalt seek to the Lord by his owne hand to create faith and fetch thee in, and will not the Lord take his time to work it? *He that beleeves, saith the Apostle, Rom. 10. 11. shall not be ashamed; why so? because the Lord, saith hee, who is over all, is rich unto all that call upon him, verse. 12.* If thou hast not a heart shut up from asking of it; the Lord who hath power, hath not a heart shut up towards thee from working it.

But withall bee thankfull exceedingly, all you whose hearts the Lord hath drawne and overcome; hee came to his owne people the
Jewes

Jewes, and would oft have gathered them, but they would not, and therefore hee forsook them, and left their habitations desolate; oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forsaken you, but called you in whether you would or no; the Lord hath taken many a man at his first word, and left him at the first repulse, shaken off the dust of his feet against him presently, *Mat. 10. 14.* without any more intreaties to accept of him; yet though thou hast not onely refused, but even crucified the Sonne of God, yet hee hath not been driven from thee, but his bowels have been oft kindled together, when he hath been ready to give thee up, when thou hast been under the hedges, and in the high wayes that leads to death, and didst never think of him, nor didst desire him, yet he hath compelled thee to come in; he hath made thee feel such an extream need of him, and made himselfe so exceeding sweeter, that thou hast not been able to resist his love, but to cry out, Lord thou hast overcome mee with mercy, I am not able to resist any more; nay which is more wonderfull, when thou hast been gathered, and gone from him, and lost thy selfe and him also againe, and it may be hast bin offended at him; yet he hath gone before thee into *Galilee*, and gathered thee up when thou hast been as water spilt upon the ground; what should be the cause of this, but onely this? the work of Faith lies upon him, both to begin and finish; he must gather in all his lost sheep, and therefore hee hath put forth an irresistable power of his Spirit

upon thy heart, which must carry thee captive after him.

Object. I am afraid my faith hath been rather presumption, a worke of mine owne power, then faith wrought by the Spirits power; how may I discerne that?

Answer. If you are wrapt up in Gods Covenant, if any promise be actually yours, it is no presumption to take possession by faith of what is your owne; dost thou seriously will Christ, and resolve never to give the Lord rest, untill hee give thee rest in him? then see, *Rev. 22. 17. Whosoever will, let him take of the water of life.* Dost thou thirst after Christ, then read, *Esay 55. 1, 2, 3. John 7. 37. If any man thirst, let him come unto me and drink.* When Christ saw their faith, *Matth. 9. 1, 2.* what said he? *Son be of good cheere thy sins be forgiven,* the word signifies, *be confident.* It is no presumption to beleeve pardon of sinnes now thou art come unto me, not onely for the healing of thy body, but especially for pardon of sinne. It is the great sinne of many Saints, when they doe thirst, and beleeve, and come to Christ, and so are under the promise of Grace; yet they thinke it presumption now to beleeve and take possession of all those treasures that be in Christ, but looke that the Lord should first make them feeble, and then they will beleeve; whereas faith should now receive and drinke in abundantly of the fulnesse of Christ: shall it bee accounted presumption for any man to eat his owne bread, and drinke his owne drinke, and put on his owne clothes? the promise makes Christ and all his benefites
your

your owne, therefore it is no presumption to apply them.

2. Suppose you cannot find your selfe with- in any promise, and you see no reason to be- lieve, onely you have the Lords call and com- mand to beleeve; doe you now in conscience and obedience to this command, or to Gods invitation and intreaty in the Gospel, beleeve, because thou darést not dishonour God by refusing his grace? thou dost therefore accept of it, this is no presumption, unlesse obedience be presumption; nay, the most acceptable o- bedience, which is *the obedience of Faith*, *John 6. 38.* For what was the ground on which those 3000. beleeved? *Acts 2. 38, 39. &c.* *Peter* said, *Repent that you may receive remission of sinnes;* now what followes? *they that gladly received the Word, were baptiz'd:* Oh that word, *repent,* i. e. as *Beza* expounds it, *returne to God and come in*, was a most sweet word to them, and therefore they received it; this was no presumption, either for *Peter* to ex- hort them to repent, or for them to take the Lord (as that godly man said) at his first word. I know there is a subjection to the Go- spel arising onely from slavish fear and carnall hopes, *Psal. 66. 3. Psal. 18. 44.* this may be in presumptuous reprobates, but there is a sub- jection arising from the sence of the sweet- nesse and exceeding goodnesse of Gods call and promise, *Psal. 110. 2, 3.* As a woman that is overcome with the words of her lo- ving sutor, the man is precious, and hence his words are very sweet, and overcome her heart to thinke, why should such a one as I
bee

be lookt upon, by one of such a place? it is no presumption now, but duty to give her consent; so it is here; when the Lord is precious and his words [oh accept me, oh come to me] are exceeding sweet; and hereupon out of obedience gladly yeelds up it selfe to the Lord, takes possession of the Lord, this is no more presumption, then to sanctifie a Sabbath, or to pray, or heare the word, because the Lords commands are herein very sweet.

3. If Repentance accompanys Faith, tis no presumption to beleeve; Many know they sinne, and hence beleeve in Christ, trust to Christ, and there is an end of their faith; but what confession and sorrow for sinne, what more love to Christ followes this faith? truely none; nay their faith is the cause why they have none; for they thinke, If I trust to Christ to forgive them, he will doe it, and there is an end of the businesse. Verily this hedge faith, this bramble faith that catches hold on Christ, and pricks and scratches Christ by more impenitency, more contempt of him, is meere presumption, which shall one day bee burnt up, and destroyed by the fire of Gods jealousy. Fie upon that faith that serves onely to keep a man from being tormented before his time. Your sins would bee your sorrowes, but that your faith quiets you. But if faith be accompanied with repentance, mourning for sinne, more esteem of Gods grace in Christ, so that nothing breaks thy heart more then the thoughts of Christs unchangeable love to one so vile, and his love makes thee love much, and love him

him the more; as thy sin increaseth, so thou desirest that thy love may increase, and now the stream of thy thoughts runne, how thou mayst live to him that dyed for thee. This was *Maries* faith, who sate at Christs feet weeping, washing them with her teares, and *loving him much, because much was forgiven*; who though shee was accounted a presumptuous woman by *simon*, and Christ himself suffered in his thoughts for suffering of her to come so neare unto him; yet the Lord himselfe cleares her herein, and justifies her before God and men: many a poore beleever thinkes, if I should beleeve, I should but presume, and spin a spiders web of Faith out of my owne bowels: and hence you shall observe, this not beleeving stops up the worke of repentance, mourning and love, and all chearfull obedience in them; and on the contrary, if they did beleeve, it would be with them as themselves think many times, if I knew the Lord was mine, and my sins pardoned, oh how should I then blesse him, and love him, and wonder at him! how would this break my heart before him! &c. now I say, let all the world judge, if that which thou thinkest would bee presumption, be not rebellion, because it makes thee worse: and stops up the spirit of grace in thee. Whereas that Faith which lets out those blessed springs of sorrow, love, thankfulness, humbleness, &c. what can it bee else but such a saving faith as is wrought by the Spirit, because it lets in the spirit more abundantly into adry and desolate heart?

2. The subject or matter of Faith.

This is the second thing in the description of Faith, the soule of an humbled sinner is the subject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherein Faith is seated; I meane also the habite of Faith, not the principle of it; for that is out of man in the Lord Jesus, who is therefore called *our hope*, as well as *our strength*; the soule therefore is the subject of Faith, called *the heart*, Rom. 10. 9. compared with Mattb. 6. 21. for we cannot goe or come to Christ in this life with our bodies, wee are *here absent from the Lord*, 2 Cor. 5. but the soule can goe to him, the heart can be with him, as the eyes can see a 1000. miles off, and receive the species or image of the things it sees into it, so the soul inlightned by faith, can see Christ as farre off, it can long for, choose and rest upon the Lord of life, and receive the lively image of Christs glory in it; 2 Cor. 3. ult. If Christ were present upon earth, the soule (not the body) onely could truely receive him; Christ comes to his elect onely by his Spirit, and hence our spirits onely are fit to receive him and close with him; thousands hear Christ outwardly, that inwardly are deaf to all Gods calls, their spirits see not, taste not, feel not; it is therefore the *soule* that is the subject of Faith: and I say, it is an *humbled empie* soule which is the subject; for a full, proud, unbroken spirit cannot, nay will not receive Christ

Christ, as wee have proved; and therefore *Luke 14.* the servant is commanded to bid the poore, balt, and blinde, and lame, to come in; they would not make excuses as others did: they that were stung to death with *ferie Serpents*, were the onely men that the *brassen Serpent* was lifted up for them to looke upon, and so be healed, *John 3. 14.* and therefore the promise doth not run, *If any man have wisdom let him aske it,* but *if any man want wisdom, James 1. 5.* so if any man want light, life, want peace, pardon, want Christ and his Spirit, let them aske and the Lord will give, away with your money if you come to these waters to buy, and take freely; *If any man would be wise, let him bee a foole,* (saith the blessed Apottle) an empty nothing; a soule in a perishing, helplese, hopelesse condition, is the subject of Faith; such onely feelee their need of Christ, are glad at the offer of Christ, and therefore such onely can and will receive Christ, and come unto Christ by faith: and truely if we had but hearts, the consideration of this might be ground of great comfort and confidence unto all Gods people, whose soules come unto Jesus Christ; for that which was in *Thomas, John 21.* is in all men naturally, if wee could see Christ with our eyes, and feelee him with our hands, and embrace him (as *Mary* did) with our armes, if wee could heare himselte speak, we could then beleeve; as they said, *if he will come from the Crosse,* so we say, if we will come downe from heaven thus unto us, wee will then beleeve; if we want this we feare we may be at last deceived, because wee want sense, and cannot

cannot come to close with our eyes and hands the objects of our faith; but oh consider this point; wee are made partakers of Christs life, and salvation by him, onely yet certainly by faith. Now this faith is not by seeing him with our eyes, comming neare to him with our bodies, but comming to him with our soules: the soul is the seat of faith. Now this you may doe though you never thus saw him, *whom though you see not, yet beleeving you rejoyce*: this comming of the soule to Christ, doeth make a firmer union between thee and Christ, then if thou wert bodily present with him in heaven. For many touched and crowded him, that never were truly united to him, or received vertue from him. If our soules were in the third heaven with Christ, who of us would then doubt of our portion in him? I tell you if your soules goe out of sinne and selfe, unto Christ Jesus, and there rest, this makes you nearer to him, then if your soules were under his wing in the highest heavens. The poore Sea-man when hee is neare dangerous shores, when hee cannot goe downe to the depth of the sea to fasten his ship, yet if hee can cast his anchor twenty or forty fathom deep, and if that holds, this quiets him in the sorest stormes; when we are tossed and cannot come to Christ with our bodily presence, yet if our soules can come, if our faith our anchor can reach him, and knit us to him, this should exceedingly comfort our hearts.

How, and where should my soule come to
Object, Christ, who is now absent from me?

Christ

Christ comes to you in his Word and Covenant of Grace, there is his Spirit, his truth, goodnesse, love, faithfulness; receive this, you receive him; embrace this, you embrace him; as among our selves, we see great estates are conveyed and surrendred by Bond and Writings. *Acts* 2. 41. When they received *the Word* they received *Christ*: *Job*. 15. 7. *if my words abide in you. i. e.* if I abide in you by my words, you shall be fruitfull. *Ans^{er}.*

By the Word let thine eye pitch upon the person; doe not onely account the promise true, but with *Sarah*, account *him* *Heb. 11*
faithfull who hath promised, and then let thy heart roll it selfe upon that grace and faithfulness revealed in this word; leane upon the breast of this beloved; and thus the soule by the chariot wheelles and wings of the Word, is possessor of Christ in it, and carryed up to Christs crosse, as dying, *Gal*. 3. 1 and from thence to his glory in his Kingdome by it, *Heb*. 10. 19. 22, As a man that gives a great estate by some writing to us, wee beleeve it as if hee were present; and by this wee doe not onely beleeve the writing to bee true, but the man to bee faithfull and loving to us; and hereupon our hearts are carryed after the man himselfe, though a far off from us. Thus we ascend to Christ in the cloud of faith; as *Jacob*, though hee could hardly beleeve, yet as soon as hee was perswaded *Joseph* was yet alive, his spirit presently revived, and it was immediately with him, before his body came to him: so tis with faith; the soule goes unto Christ, before

for our bodies and soules both together shall have immediate communion with him.

3. The forme of Faith.

This is the third thing in the description of Faith; the comming of the whole soule out of it selfe unto Christ, is the forme of Faith, and that wherein the life and essence of it consists, and which doeth difference it from all other graces of the Spirit. The first act of Faith, as it unites us to Christ, is not assurance that hee is mine, but a comming to him with assurance, that hereby hee is become mine. Come

Isay. 55 unto the waters, and so buy wine and milke. i. e.

1. 2. now make them your owne. *The wearie and*

Matth. 11. 28. heavie laden shall not have rest, unlesse they come to Christ for it. Faith doth nothing for life, (for that is the Law of Works) it onely receives him who hath done all for it, it comes out of all it hath or doth, (like *Abraham*, that left his servants behind him, when hee went up to God in the mount) unto Christ for life. Conceive it thus: *Adam* had a principle and stock of life in himselfe, in his owne hand, and therefore was to live by this, to live of himselfe, and from himselfe, and therefore had no need nor use of faith; he lived by the Law of works, which the Apostle sets in a direct opposition to the Law of Faith; but *Adam* being now false, hath lost his life, and became not like the man that fell among theeves betwixt Jerusalem and Jericho, stript, wounded, and halfe dead, but wholly dead, *Ephes. 2. 1.* so that let any man seeke life from himselfe, its impossible hee should live:

live : for if there had beene a Law that could have given life, our righteounesse should have beene thereby, *Gal. 3. 21.* Hence it follows, if any man will have life, hee must goe out of himselfe unto another, *viz. the Lord of life for it, John 5. 40. John 6. 27, 28, 29.*

Now oblerve it, this very comming, this very motion of the soule to Christ, (a grace which *Adam* neither had, nor had power to use) is Faith; the Spirit of Christ moving or drawing the soule, the soule is thence moved; and so comes to Christ, *John 6. 64, 65.* The soul by sinne is averted from God, and turnes his back upon God; the turning or comming of the soul (not unto duties of holinesse, for that is obedience properly, but) unto God in Christ againe, is properly and formassly Faith. All evil is in mans selfe, and from himselfe. all mans good is in Christ, and from Christ. The soules of all Gods elect, seeing these things, forsake and renounce themselves, in whom and for whom is all their evil, and come unto Christ, in whom and for whom is all their good. This motion of the soule between these extreames, through that valt and infinite distance that is betweene a sinfull wretched man, and a blessed Saviour, is faith; for by faith principally wee *pass from death to life, John 5. 24.* The soule of a poore sinner wounded and humbled, sometime knowes not Christ, and then cryes out as those, *Acts 2. 37. What shall I doe? Whither shall I go?* Sometimes dares not, sometimes cannot, it hath no heart to stir or come; it therefore lookes up, and longs, and goes unto the Lord to draw it,

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like

like poore Ephraim. Jer. 31. 18. *Oh turne me Lord, and then I shall be turned*, Lam. 5. 21. and this is the lowest and least degree of faith. But at some other time, the soule mourning for want of the Lord, the Lord comes unto it with great clearnesse, glory and sweetnesse of grace and peace; and hence the soule cannot but come and close with him, and cry *Rabboni*, and say, Oh Lord, is it thy good pleasure to have respect to such a clod of earth, to tender such riches of grace to one so unworthy, and and to bid, nay to beseech mee to come and take? Lord behold I come: This is Faith. Would you have proote of it? consider therefore these particulars.

1. Consider these Scriptures: *John 6. 35. I am the bread of life, he that cometh to me shall never hunger, and he that believeth in me shall never thirst.* Where you see *comming to Christ* and *believing in Christ* are all one. So *John 7. 37. In the last day of the feast the Lord Christ cries out with much vehemencie, If any man thirst, let him come to me and drink.* Now in the next ver. 38. our Saviour expounds this *comming*; for faithhee, *He that believeth on me, out of his bellie, &c.* So to come to Christ, as upon this to drink in of Christs fulnesse, is believing in Christ. So *Heb. 11: 6.* the Apostle saith, *Without faith it is impossible to please God*; and then in rendering the reason of this, explains what hee meant by *faith*, viz. to be our *comming unto God*, upon a double testimony, *believing first that he is*, secondly, *that he is a rewarder of them that seek him diligently*: or (which is all one) who doe come unto him. So *John 1.*

12. So many as received him, (which is all one with comming) he adopted them as sons, even to them that beleeve in his Name. And hence wee shall observe, that the Scripture doth not attribute our righteousness and life to our beleeving of Christ, but to our beleeving on Christ, in Christ, (a phrase peculiar to heavenly language; and therefore not found in any Humane Writer) because it is not the bare beleeving of a testimony that saveth us, unlesse we so beleeve it, as to beleeve in Christ, which cannot be but by comming to him, and as it were in him, or into him, our union with Christ being made compleat hereby.

2. That, upon which the Lord promiseth life, and salvation, and mercy, cannot be works, but faith, *Gal. 3. 21. Heb. 11. 6.* but throughout all the Old and New Testament, the Lord promiseth life and salvation to commers, or to them that returne, *Jer. 3. 12. Ezek. 33. 10. Joel 2. 12, 13. Heb. 7. 25. John 5. 40.*

3. If unbelieve be nothing else but a departing from God, faith can be nothing else but a comming unto God, but that is the nature of unbelieve, *Heb. 3. 12. Heb. 10. 38. John 6. 64, 65, 66, 68, 69. John 12. 37, 38, 39, 40.* The Lords great plot is to gather all his elect under the wings of Christ, *Mat. 23. 37. Eph. 1. 9, 10.* and therefore calls them to come under them by the voyce of the Gospel. The coming under them therefore can be nothing else but faith, the proper obedience to the Gospel, as works are unto the voice of the law.

Thus faith is the comming of the soule to Christ. But you will say, Did not many come

to Christ that were never saved by him?

Yes, many came to him with their bodily presence, that were excluded from him, *John 6. 36.*

But you will say, Doe not many mens souls come, are not many mens hearts moving towards Christ, and yet excluded from Christ? doe not many cry, Lord, Lord? are not many inlightned and taste of this heavenly gift, and yet fall away?

I confesse 'tis very true; and therefore it is set downe in this description of Faith, that it is the comming of the *whole* soule unto Christ. Never did any yet come to Christ and receive him with their whole soules, with all their hearts, but they had fruition of him, and blessednesse by him; faith therefore is not the coming of the soul, but the coming of the whole soule unto Jesus Christ: and this you may be establisht in upon these grounds.

1. The Scripture expressly calls for this, *Prov. 3. 5. Trust in the Lord with all thy heart. Ait. 8. 37. If thou beleevest with all thy heart thou shalt be saved. Joel 2. 13. Turne unto the Lord with all your hearts. Jer. 29. 13. You shall finde the Lord when you seeke him with your whole hearts.* As when we have a great gift to bestow, and we ask a poore man to whom we intend to give it, whether hee will accept of it or no? Yes, saith he, with all my heart: so tis here; the Lord askes those he intends to bestow his Son upon, and saith to them, You have lived thus long without him, and thus long abused him, will you now have him, and accept of him? Yes Lord, with all my heart; This is all the
Lord

Lord requires. Doth the Lord require no more of me, but to come? Lord, this voice is most sweet to me, I come, with all my heart I come.

2. Because Christ is worthy of the whole heart; all must bee sold away to buy this field, this treasure, Mat. 13. 44. *He that loveth father or mother more than me, is not worthy of me.* A filthy lust, a base harlot hath had thy whole heart, and dost thou think the Lord Christ will have it divided? is not one heart too little for him? are not ten thousand souls too few to embrace him, or cleave to him?

3. Because without this your coming to him is but fained. Jer. 3. 10. *They returne to me not with their whole heart, but fagnedly.* To cleave to Christ and a lust, to Christ and a proud heart, cannot bee unfained faith; to goe to your lusts in time of peace, and flye to Christ in times of extremity, is damnable hypocrisie. When conscience troubles you, you then goe to Christ to ease you; and when your unruly wills and lusts trouble you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and onely unto Christ for rest. Beleeve it, it is such a faith by which you may, as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, and is not set very neare to it, it will wither in time; and this is the great cause of withering Christians, and of so many Apostates in these evil times. Those that came to Christ, *John 6.* and followed him for a time, but afterward fell away, *verse 66.* what was the

reason of their fall? viz. when they were offended at Christ, they knew whither to goe from Christ; but what saith Peter? *Lord whither should we goe?* ver. 68. If you lay the pipes that are to convey water from a full fountain, but one foot or one inch short of it, there cannot be any water derived from thence. Oh beloved, what is the reason that many a mans faith doth him no good, derives no life, spirit, blood, efficacy, peace, power from the Lord Jesus? is it because Christ is a dry Christ, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but halfe way to him, they fall one foot short of him, their soules come, but their *whole* soules do not come to him, and hence they never reach Christ, they lye not in Christ, and therefore receive not from Christ. Christ is precious, (here their soule comes) but not exceeding precious, *preciousnesse* it selfe, as the word is, *1 Per. 2. 7.* (here the whole soul doth not come) they cleave to Christ, and rest upon Christ, (here their soules come) but they cleave not to Christ onely, (thus their whole soules doe not come.)

Psal.
62. 5.

4. If the whole soule by unbeliefe departs from God, then the whole soule must returne and come againe unto God.

psal.
81. 12.
13.

5. If the want of this be the great cause why men are rejected of God, then the whole soule must returne to him: but this is the cause why all men under the meanes are rejected of God. *Israel would none of me, i. e.* would not be content alone with me, would not take quiet contentment in me, (as the Hebrew word signifies)

signifies) the Lord was not good enough for them; but their hearts went out from him to other things, and therefore *the Lord gave them up to their own hearts lust, and they walked in their owne counsels.* The woman that forsakes the guide of her youth, and sets her heart as much upon other men as her husband, is an Adulteresse, for which onely she shall have a bill of divorce.

6. Because as the Gospel first reveales Christ to the mind, and then offers him to the will; so Faith which runs parallel with the Gospel, first sees Christ, (there the mind, one part of the soule, goes out) then receives Christ gladly, (there the other part, the will, goes out) and so the whole soule comes to Christ. The Gospel comes to all the elect, first, in great clearnesse and evidence of the truth of it, *1 Thes. 1. 5.* to which the understanding assents, and is perswaded of; secondly, in great grace and goodnesse, surpassing beauty and sweetnesse, *Lam. 3. 24.* with which the will is drawn, and so the whole soule comes unto Christ: for the Gospell is not onely true, but glad tydings to all the elect, especiall when humbled at Gods feet, *1 Tim. 1. 15.* in whom, saith the Apostle, *Ephes. 1. 12, 13.* you believed, after that yce heard the word of truth, (there is the object of the understanding) *the Gospel of your salvation,* (there is the goodnesse of it, the object of the will) so that the whole soule is drawne to Christ in the work of faith. Hee that understands how *liberum arbitrium* may be in two faculties, must not wonder, if one grace be seated in both faculties of

understanding and will; no grace can be completely seated in divers faculties, but gradually and imperfectly it may; the work of faith is not compleat, when the understanding is opened onely to see and wonder at the myſterie of mercy in the Goſpell; but when the will adheres and claſpes about that infinite and ſurpaſſing good it ſees, then it is perfected and not before, *John* 6. 40. And this is the reaſon why ſaving Faith (as it is called) doth not look onely to a bare teſtimony and aſſent unto it, as humane faith doth; becauſe in the Goſpell not onely divine truth is propounded to the mind to aſſent unto, but an infinite and eternall good is offered to the heart and will of man to embrace; and thence it is, that it is not ſufficient for a Chriſtian to believe God or to believe Chriſt, but he muſt alſo believe in him, or elſe he cannot be ſaved; the object of believing of him being *verum*, or truth; the object of the ſecond, *bonum*, or good; take heed therefore a poore loſt ſinner, undone in its owne eyes for ever, not knowing what to do, unleſſe it be to lye downe, and lye ſtill at Gods feet as worthy of nothing but hell; what doth the Lord now do? the Lord Chriſt by his Goſpell firſt lets in a new light, and it ſees the Lord Jeſus there bleeding before its eyes, and held forth as a propitiation to all that believe, to all that come to him; the mind ſees this myſtery, this exceeding rich grace and free mercy, and thinks happy are they that ſhare in this mercy; but will the Lord look upon ſuch a nothing as I can ſuch infinite treaſures be my portion? the Lord

Lord therefore calls and bids him come away and enter into the possession of it : Thy sinnes indeed are great, saith the Lord, yet remember blood-thirsty *Manassch*, persecuting *Paul* was pardoned; nay remember my grace is free, for whose sake I invite thee; I beseech thee to come in, thy wants indeed are many, yet remember that thou hast therefore the more need and more cause to come, and that it is I that have made thee empty and poore on purpose, that thou mightest come: it is true, I have an eternall purpose to exclude many thousands from mercy, yet my purpose is unchangeable, never to cast off any that do come for it; I never did it yet, I will not doe it unto thee, if thou dost come: it is true, many may presume, yet it is no presumption, but duty to obey my great command; and it is the greatest sin that ever thou didst, or canst commit, now to reject it, and refuse this grace; come therefore poore, weary, lost, undone creature. Hereupon the heart and will come, and rest, and roll themselves upon these bowels, and there rest; thus the whole soule comes, and this I say againe is Faith. Just as it is with the loadstone drawing the iron, who would think that iron should be drawn by it? but there is a secret vertue comming from the stone which draws it, and so it comes and is united to it; so who would think that ever such an iron, heavy, earthy heart should be drawne unto Christ? yet the Lord lets out a secret vertue of truth and sweetnesse from himselfe which drawes the soule to Christ, and so it comes.

May

May not the consideration of this bee of great consolation to those that want assurance, and therefore think they have no faith? oh, remember that if thou commelt unto Christ, as that poor woman of *Canaan*, she had no assurance she should be helped of Christ; nay, Christ tells her to her teeth, that hee would not *cast childrens bread* to such dogs; yet she came to him, and looked up to free mercy, and claspt about him, and would not away; you will say; Was this faith? yes, our Saviour himselfe professeth it before men and Angels, *Oh woman, great is thy faith, Matth. 15. 28.* So I say unto all you poor creatures, whom the Lord hath humbled and made vile in your owne eyes, unworthy of childrens bread as dogs; yet you look up unto, and rest upon mercy with your whole heart; this is precious faith in the account of Christ.

Quest. But how shall I know when the whole soule comes to Christ?

Ans. When the eye of the soule so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth in Christ, as in its portion and all sufficient good; many rest upon Christ that doe not rest in him; that is, that are not abundantly satisfied with him; and hence their soules goe out of Christ to other things to perfect their rest, and so their hearts are divided between Christ and other things; oh feare this, saith the Apostle, *lest there being a promise lest us of entering into his rest,* Heb. 4. *any of you fall short of it; for (saith hee) we that have beleevd doe enter into rest, verse 3.* so say I to you; of all delusions, feare this, lest when you

you come to Christ, and rest upon Christ for life and salvation, that you rest not in Christ: *I tell you*, saith Christ to those that came to him, and were constant followers of him, *John 6. 53. except thou eat the flesh and drinke the blood of the Sonne of God, you have no life in you*; what is this eating and drinking? verily, sipping and talting is not properly eating and drinking, talting your meat will not satisfie you, and therefore will not nourish life in you; to eat and drink Christ is so to receive him, as to satiate and satisfie the soul with him: to quench all your desires, your hungry and thirsting in him; untill thy soul saith, as he said in another case, *it is enough that Joseph lives*, so Lord I have enough now, I have this love, this grace of Christ to be my portion; now you rest in Christ. For if there be some great good a man enjoyes, if there be any good wanting in it, it is not possible that his whole heart should bee set upon it: *Ex. gr.* a man hath food, but if he wants clothes, and his bread will not cloath him, his whole heart will not be set upon his food, but upon that which may cloath him also: so on the contrary if there be an eminent good, wherein he finds all in one, no good out of it, that is wanting in it; it is certain that the whole soul is carried after this good: so it is here, when the soule so comes to Christ, as that it comes for all good to him, and so finds all good in him, that he now only supports the sinking soul, verily, the whole soule is now come, because as it felt before it came all wants and evils out of him, so
now

now it finds all fulnesse in him, and whither should the whole soule be carried but after such a good? when the Lord calls to the soul to come and take all with nothing, take all or nothing. And hereupon it comes and drinkes, as it is *John* 7. 37. satisfying it selfe there; and professing, Lord I now desire no more, I have enough. Oh brethren, what faith there is among men at this day I cannot tell, but this I am sure was *Abrahams* faith, *Gen.* 17. 1. and *Dauids* faith, *2 Sam.* 23. 5. and *Peters* faith, *John* 6. 68. and *Pauls* faith, *Phil.* 3. 8. 9. *Gal.* 6. 14. When the soule thus rests upon the rock Christ, the gates of hell may a-vaile, but never prevaile against such a one: he that hath set the whole world at his heeles, and sold himselfe out of all for this pearle, and this abundantly recompenceth all his losses, such a one hath Christ his owne, and shall never be deprived of him againe: the Lord never gives his elect any rest out of Christ, that they may find rest at last in Christ. When thus the soule is entred into rest, the whole soule is drawne here, and this is the great reason why many men famous in their generations and times in the eyes of others for Faith; yet rotten at the heart and thence turne Apostates; one proves covetous, another ambitious, another voluptuous, another growes conceited, another growes contentious, another growes formall. What is the reason of this? verily, they did rest upon Christ, but did never find rest in Christ, and therefore their whole soule never came to him; Christ after some time of profession grew a dry and common Christ

Christ unto them, though at first they wondered at him, and he was very sweet unto them; and hence they departed from him, as from an empty dry pit in Summer time where they found nothing to refresh them: but the Lord Jesus carries it towards all the faithfull, as *Elkanah* did toward *Hannah*; though she was in a fit, much vexed and troubled for want of children, yet because he loved her exceeding dearly, he quiets her againe with this, *Am not I better unto thee then ten sonnes?* so though they may be unquiet for some odde fits, for want of many things, yet because Christ loves them, he brings them back unto their rest, saying, *Am not I better then then all friends, all creatures, all abilities, all spirituall created excellencies?* and hereby they find rest to their soules, in him againe.

But is there any beleevers heart so knit *Object.* unto Christ, but that there is a heart also after other vanities? do they find such rest in him, as that they find no disquietnesse? is there not an unregenerate part and much unbelief, remaining? is any mans faith made perfect that the whole soule must come, or else there is no true faith?

It is true, there is an unregenerate and a regenerate part in a godly man, but not a *heart* *Answer.* and a *heart*, (the note of a wicked man in Scripture phrase) there are disquietings in the hearts of Saints after that they bee in Christ; even *solomon* himselfe may sometime seek out of Christ for rest in his orchards and gardens, knowledge and wisdom; yet there is a great difference between these that are in the
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the Saints, arising from the unregenerate part, and those that be in the wicked, arising from a heart and a heart, or a double heart: and this difference is chiefly scene in two things.

- I. A double minded man, who hath a double heart, makes not a dayly warre against that heart which carries him away from resting only in Christ: for Christ quiets his conscience, and the world comforts his heart. Christ gives him some rest, and because this is not full, his heart runs out to the creature, and to his lulls for more; and so between them both he hath rest, and he is quieted with this, because hee feeles what he sought for; and therefore hee must needs have Christ, else his conscience cannot be quiet, and he must needs have his lulls, his ease, and this world too, else his heart is most unquiet; but let him have both, hee is now quiet. *Micah 3. 11. The Priests teach for hire, (there the world quiets them) yet they will leane upon the Lord too, because this also comforts them; what do they now? do they make war against this woefull frame? No, no, but blesse themselves in it, saying, No evill shall come to us; but a poor beleever whose heart is upright: it is true, there are many runnings out of his heart after other vanities, and much unquietnesse of spirit, yet the regenerate part makes war against these, as Gods enemies, and the disturbers of the peace of Chrills Kingdome; Psalme 42. David professeth, his teares were his meat day and night, verse 3. and his heart was woefully sunke and fallen, yet what doeth hee? first, hee chides himselfe,*

himselfe, *Why art thou cast downe, oh my soule?* and then, secondly, he makes his mone to the Lord of it, *verse 5, 6. Lord my soule is cast down, oh Lord pity mee;* you shall see also, *Psal. 73. 2.* his eyes were dazled with the glory of the world, and the wicked in it, that hee had almost forsaken God; yet within a little while after, he gets into the *Sanctuary of God*, and then loaths himselfe for such foolish and brutish thoughts, and closeth with God againe, saying, *Whom have I in heaven or earth but thee? verse 25.*

All the out-runnings of the hearts of the faithful, and their disquietnesse of spirit thereby, make them to returne to their rest againe, and give them the more rest in the conclusion: *David* was a Bird out of his nest for a time, and therefore when he considered how the Lord had *saved his eyes from teares, his soule from hell*, returnes againe, and saith, *Returne to thy rest oh my soule;* *Psal. 25. 13.* it is said, *his soule shall dwell at ease*, or (as the word signifies) *shall lodge in goodnesse*; some hard work full of trouble, some strong lutt or sad temptation, desertion, affliction, the Lord exerciseth the soule withall for some time, and so long the soule is in heavinesse and much wearinesse of spirit, as it is *1 Pet. 1. 6.* yet when this dayes worke is done, when the sin is subdued, and the temptation hath humbled him, then a beleevers soul shall lodge in goodnesse; he shall have an easie bed, and a soft pillow to rest on at night; When have the faithful sweeter naps in Christs bosome than after forest troubles, longest eclipses of Gods pleased

2.

Psal.
116.7.

pleased face? when doe their soules cleave closer to the Lord, then when they are ready to forsake the Lord, and the Lord them? Certainly, fire is wholly carried upward, when that which suppresseth it, makes it at last break out into greater flame; *Peter* falls from Christ, yet he is *Peter*, a stone cleaving most close unto Christ, above all other the Apostles; because his fall being greater, his faith clave the closer to the Lord Christ for ever after it: *Solomons* heart certainly never clave so unseparably unto the Lord, as after his fall, wherein he did more experimentally finde and feel the emptinesse and vanitie of those things, wherein he did imagine before something was to be found; but he that hath a double heart, never enters into rest, but the longer he lives the more common Christ, his truth, and promises grow; they are but fading flowers, whose beauty and sweetnesse affect him for a time; but they wither before the Sun set: and therefore the longer he lives, the lesse savour he findes in these things, and therefore takes lesse contentment therein; the Lord Jesus and all his ordinances grow more flat and dry things to him, and therefore though at first he might rejoyce (as *Johns* hearers, *John* 5. 35.) in these burning and shining lights, yet it is but for a season; at last he discovers himselfe, not by a renewed returning to his rest, but by a wearyish forsaking of it. The Raven never returned to the Ark againe, because it could live upon the floating carrion on the waters; whereas the Dove finding no rest there, returnes againe.

Fourthly,

Fourthly, the end of Faith.

This is the fourth particular in the description of Faith: The whole soule cometh to Christ, *For Christ and all his benefices*; and this is the end of Faith, or of a beleevers comming unto Christ: the end of faith is sometimes exprest by a generall word *Lyfe*, *John 5. 40.* but you must remember that hereby is meant the Lord of life first, and so all the blessings of life. The falsnesse and hypocrisie of Christs followers appeared in this, *John 6. 26. you seek me*, saith Christ, *for loaves*, that was their end; as many a one in these dayes if they bee in outward misery seek unto Christ for outward mercy, corn in time of famine, health in time of sicknesse, peace upon any termes in time of warre; and if they bee in any inward distresse, now they seek to Christ for comfort and quiet, and so like many sick patients desire the Phisitjan, not to have him married to them, but for some of his physick only, to be healed by him; but what saith our Saviour to these persons? verse 27. *Labour not for the meat that perissheth*; what should bee the end of their labour then? he tells them, *but for that bread that endures to everlasting life*; what is this bread? see the 33, and 35, and 48. verses; he tells them, *I am the bread of life*; seek for me therefore, come for me; and look as none can have life from the bread, unlesse he first feed upon the bread it selfe, so none can have any life or benefit from Christ that comes not first to Christ for Christ. Conceive of this thus; God in Christ is the com-

pleat object of faith under a double notion ; First, as sufficient, in being all we want unto us ; secondly, as efficient, in communicating all to us, and doing all for us. In the first respect, he is *Eshaddai*, in his promise; in the second respect, he is *Jehovah*, *Exod. 6. 3.* in making good his all-sufficient promise ; hence faith comes to him for a double end, first, that he would give himselfe and be all to it ; Secondly, that he would communicate all his blessings and benefits also, and so doe all for it. For in the covenant of Grace, the Lord doth not onely promise a new heart, pardon of sinne, with the rest of those spirituall benefits, but also himselfe ; *I will be their God, and they shall be my people.* Hence Faith comes first for that which the Lord principally promiseth, viz. God himselfe, and then for all the rest of those heavenly and glorious benefits ; and hence it is, if any man come for Christ himselfe without his benefits, and regard not the conveyance of them, as the Familists at this day doe, who abolish all inherent graces, and some of them all ordinances because Christ is all to them ; or if any come for the benefits of Christ without Christ himselfe, as many among our selves doe, who never account themselves happy in him, but onely by some abilities they receive from him ; neither of these come with a single eye, nor fixe a right end in their closing with Christ : you must first come for Christ himselfe, and so for all his benefits.

For establishing your hearts in which truth, consider these things.

1. Con-

1. Consider what drives any man to Christ. Is not sense of wants one maine thing? now what are a chriltians wants, when the Lord hath humbled him? are they not, first, want of Christ; and secondly, of all the benefits of Christ? *viz.* righteousness, peace, pardon, grace, glory, *John* 16. 9. If therefore the soules of all the elect feel a want of both, doth not Faith come to Christ for both? *John* 4. 10. *If thou knewest the gift of God, (i.e. the worth of him, and thy want of him) thou wouldest ask, and he would give thee water of life.*

2. What doth the Lord offer in the Gospel? is it not first Christ himselfe, and then all the benefits of Christ? *Isay* 9. 6, 7. *To us a Sonne is borne, to us a Sonne is given;* in the receiving therefore of Christ by faith, what should the soule aime at, but that it may have the Sonne himselfe, and so all his benefits with him?

3. Can any man have eternall life, that not onely hath not the benefits flowing from the Sonne, but that wants the Son himselfe? I am sure the Apostle expressly affirms it, *1 John* 5. 12. *He that hath the Son hath life, he that hath not the Son hath not life;* Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this.

4. The happinesse of all the Saints consits in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himselfe, that it may have sure and certaine union to

him (for our union is not unto any of the benefits flowing to us from Christ; wee are not united unto forgiveness of sinnes, nor peace of conscience, nor holiness, &c. but unto the person of the Son of God himselfe) and then secondly commeth, for the communication of all the benefits arising onely from union; as *Paul, Phil. 3. 9, 10.* esteems *all things dung and losse*, first, *to be found in him, that so hee might have his righteousness in justification, and feele the power of his death and resurrection in sanctification, &c.* In one word, Faith first buyes the pearle it self, and then seeks to be enriched by it; it finds *the treasure of grace, glory, peace, mercy, favour, reconciliation in Christ*, but then buyes the *field* it selfe, that it may have the treasure also, *Mat. 13. 44.* the Lord Christs great desire is, that *all his might be with him to see his glory, John 17. 24.* and Faith desires first to have him, and bee for ever with him, and so to partake of that glory: the Lords great plot is, first to perfect the Saints in Christ, *Col. 2. 10. ye are compleat in him*; then to make them like to Christ by communicating life, grace, peace, glory from him: *Col. 3. 3, 4. 1 John 3. 1, 2.* Faith therefore first quiets it selfe in him, then seeks for life from him; it comes first for Christ, and then for all the benefits of Christ.

Oh, that this truth were well considered, how would it discover abundance of rotten counterfeit faith in the world; some seeking for peace and comfort, and catching at promises without seeking first to have the person of Christ himselfe, *in whom onely all the promises*

promises are *Yea and Amen*. Others despising the benefits of Christ, especially grace, holiness, and life from him; because (say they) *Christ is all in all* to them. Ask them, Have you any grace, change of heart, &c? Tush! what doe you tell them of repentance, and faith, and holiness? they have Christ, and that is sufficient; they have the substance, what should they do now with shadowes of Ordinances, Ministeries, or Sacraments? they have all graces in Christ, why should they look either for being of, or evidence from any grace inherent in themselves? they have a living holy head, but Christs body they say is a dry Skeleton, a dead carcase, and they are but dry bones; and is it so indeed? then look that God should shortly bury thee out of his sight; assuredly, you that want and despise the benefits comming from him, shall never have part nor portion in him at the great day of account. Christ is a Saviour to save men from their sinnes, not to save men and their sinnes; Christ is King and Priest of his Church, *Lo'y and separated from sinners*, Heb. 7. 26. and if you have any part or portion in him, he hath made you *Kings and Priests* also to God and his Father, and hath not left you in your pollution, but *washt you from it in his owne blood*: Rev. 1. 5, 6. The law of God is written on the heart of Christ, Psal. 40. 8. with Heb. 10. 5. 6. 7. and if ever he wraps you up in the covenant of grace, *he will write his law in your hearts also*, Heb. 8. 10.

Let all deluded Familists tremble at this, that in advancing Christ himselfe, and free

grace, abolish and despise those heavenly benefits which flow from him unto all the elect. Let others also mourne over themselves, that have, with much affection, been seeking after Christs benefits, peace of conscience, holiness of heart and life, promises to assure them of eternall glory, but have not sought first to embrace and have the person of the Lord Jesus himselfe.

Oh come, come therefore unto the Lord Jesus for Christ himselfe, and for all his benefits; I say for *All* his benefits. This is that which the Apostle prayes for *with bended knees* for the Eph. 3. Ephesians, *that they might* (not take in a little, 34, 16. but) *comprehend the height, depth, length, breadth of Christs love, that so they might be filled with all the fulnesse of God.* This is that which our Saviour expressely with much vehemency calls for, *John 7. 37. Let all that thirst come unto me, and drinke; not sip and taste a little, as Reprobates and Apostates doe, Heb. 6. 4, 5. but drinke, and drinke abundantly, as it is Cant. 5. 1.* And observe it, that upon these very termes the Lord tenders grace and mercy, *Rom. 5. 17. The Apostle doeth not say, They that receive a little, but abundance of grace, shall reigne by righteousness unto eternall life. Open thy mouth wide and I will fill it, Psal. 81. 11, 12.* And most certainly this is one principall difference between the faith of the Elect and Reprobates, (and if I mistake not, the principall) the elect close with Christ for that end, for which the Father offers him, which is, that they might possesse his Sonne, and all his benefits, and therefore come
poor

poor and empty, for all; the reprobate come not for all, but for so much and no more then will serve their own turne; in misery they would have Christ to deliver them, but what care they for spirituall mercies? in trouble of conscience, or after their soule falls into filthy lusts and sins, they come to Christ to forgive them and comfort them, but what care they for holinesse and a new nature? some sins they would have Christ save them from, but they regard not redemption from all; they cannot come to Christ, that all the powers of darknesse may be perfectly subdued, that their own sins, and selves, conceits, and wills, may be led away captive by this mighty Conquerour; that Christ in all his authority, grace, peace, life, glory, might be for ever advanced in them and by them.

It was *Austins* complaint, in his time, of many of his hearers, that *Christum assequi*, to have Christ was pleasing to them; but *sequi Christum*, to follow Christ, this was heavy. To close with Christs person, is sweet to many; but to close with his will, and to come to him that hee would give them a heart to lye under it, this benefit they desire not. All Christ is uselesse and needlesse; but something from Christ is precious to them: for the Lord Jesus sake beloved take heed of this delusion; if any thing hath been bought for us at a deare rate, and cost much; if the man should offer to hold any part of it backe, we will not abate him any thing, wee will have it all, because it cost deare; I tell you, pardon of sin, peace with God, the adoption

of sonnes, the spirit of grace, perseverance to the end, the kingdome of glory, the riches of mercy, have been bought for you by a deare and great price, the precious blood of Christ; and therefore if the justice of God should hold back any thing, or thy owne unbelieve tell thee these are too great and many for so vile a creature as thou art to enjoy, yet abate the Lord nothing; say thou art vile, yet Christs blood that bought not some, but all these, is verie precious, and therefore take them all to thy selfe, as thy portion for ever, and *blesse the Lord*, as *David* doth, *Psal. 16. 7. that gave thee this counsell.* Whiles you are in peace; it may be you may neglect so great salvation; but the time of distresse and anguish may come wherein you may feel a need of all, even of those hidden depths of mercy above your reach and reason; and therefore, as bees, gather in your honey in summer time, and with *Joseph* lay up in these times of plenty, wherein the exceeding riches of grace is opened, and poured out at your heels, for those times of approaching famine, and for those many yeers of spirituall desertion and distresse; wherein you may think, can it stand with the honour of God to save such a poore sinfull creature as I am? what iron heart is not drawn by this love, for the Lord to invite you to possesse *All* or nothing? *Dives* in hell was desirous of a drop to coole his tongue, and behold the very depths and seas of grace are opened for thee to come in and partake of, if the Lord *Jesus* should be offered unto thee to pardon some sinnes, but not all; to pardon

don all sinnes, but not to heale thy nature also; or to heale some back-slidings, but not all; to supply thy spirituall wants, but not outward also, as may be best for thee; or to supply outward, but not inward and spirituall; if he should offer to do thee good in this life, but not in death nor after death, you might refuse to come in; but when all is offered, all that mercy, which no eye ever saw, to pity thee; all that love, wherewith *Abraham, David, Paul, &c.* were embraced, now to refuse to come up and possesse these; how can you escape the forest vengeance of a jealous God, that neglect so great salvation? Oh Lord I what extremity of anguish and bitterness wilt thou one day be in, when the contempt of this grace, glowing upon thy conscience, shall presse thee downe with these thoughts; I am now under all misery, but I might have had all Gods grace, all Christs glory; but wretch that I am I would not? Mee thinks if your owne good hereby should not draw you, yet the exceeding great glory the Lord shall have hereby, should force you to accept of all this grace; for if thou didst receive a little grace, beleve a little mercy toward thee, this makes thee sometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boasting and glorying in Christ, *Who is a God like unto thee?* Suppose therefore you drank in all, and received all that which the Lord freely offers, should not the Lord be exceedingly magnified then? couldst thou containe thy selfe then, without crying out, *Oh Lord*

now let thy servant depart in peace, for mine eyes have seen, and my soule hath now possession of thy salvation? wouldst not call to the hills, and seas, and earth, and heavens, and Saints, and Angels, to breake forth into glorious praises, and blesse this God?

Object. But what have I to doe to come, that am so poore, and empty, and full of woes, and wants, and sins? never was any so miserable, and blind, and naked as I.

Ans^w. If Faith cometh for all to Christ, and fetcheth all from him, then never bee discouraged because thou hast nothing to bring unto him; let all thy wants and miseries bee arguments and motives therefore to come unto him, *Rev. 3. 17, 18.* Because thou art poore and naked, nay because thou knowest it not, and art not affected with it, therefore come unto mee, and

Pl. 25. buy eye-salve, and gold, and white raiment. Lord

11. pardon my sin, saith David, because it is great: have
& *31. 9* mercy upon me, for I am consumed with grief, and

Pl. 40. am in trouble. Let mercy and truth continually pre-

11, 12. serve me, for innumerable evils have compassed me

Hos. 6. round about. Let us returne unto the Lord, because

1, 2. he hath wounded us. I am a dogge, therefore let

me have crums, said the woman of Canaan: oh this is crosse to sense and reason, and wee cannot beleewe while wee are so exceeding poore, empty, vile, that the Lord should looke upon us; but beloved, you little thinke what wrong you doe to your selves, and the Lord Jesus hereby: for by this meanes Christ is not so much exalted, nor the creature humbled, both which con-

curre

curring in faith, make those acts of faith most precious; for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing else but woes and wants, and see Christ now making of you welcome, oh, this is not only mercy, but ravishing mercy. If you should come with sense of somewhat to Christ, and to see his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unlesse you see it reaching its hand to you, when you are fallen into so low and poore a condition as nothingnesse and emptinesse, and misery it selfe. And therefore doe not come to Christ onely for the benefites of the covenant, but for the condition of it also, when you feelee a want of faith it selfe; as *Hezekiah* did, *I say* 38. 14. *Lord I am oppressed, undertake for me*, *I Kings* 8. 57, 58. Doe not undertake to fulfill any part of the covenant or any condition in it, or any duty required of thee, of thy selfe, but goe empty to Christ, and say as *David*, *Lord I will run the wayes of thy salvation, if thou wilt set my heart at liberty*, *Psal.* 119. 32, 33. *Quicken me, and I will call upon thy name*, *Psal.* 80. 18. Bee strong in the Lord, and the power of his might, but not of thine owne.

But I come for all, and am never a whit the better, but as poore and miserable still as ever I was. *Obj.* 1.

If the Lord keeps you poore and low, yet the same motive that made thee come, let it make *Ans.*
make

make thee stay; it may be the Lord sees thou wouldst grow full and lifted up if he should give thee a little, & therefore keeps thee low; better be humble, then full and proud. Let
 Hos. 6. *us goe unto the Lord, because he hath wounded, bro-*
 3. 3. *ken, and slaine us.* But they might object, wee doe come, but find no helpe, no cure. It may be so; yet it is said, *After two dayes he will re-*
uive us, and the third day we shall live in his sight,
and we shall know him, if we follow on to know him,
verse 6. His goings forth are prepared as the morning, it may be night for a time, but the Sun of righteousness will arise gradually and gloriously upon thy soule.

Truly brethren; when I see the curse of God upon many Christians that are now grown full of their parts, gifts, peace, comforts, abilities, duties, I stand adoring the riches of the Lords mercy to a little handfull of poore beleevers, not onely in making them empty, but in keeping of them so, all their dayes; and therefore come to the Lord, poore, empty, naked, nothing, cursed, in the sence of thy want of all things; for all things, and then receive with gladnesse, yet boldnesse, and holy confidence, not onely pardon of some sins, but of all; beleeve, answere not to some prayers, but all. Embrace in thy bosome, not some few promises, but all. It is a great ease of conscience. When may a christian take a promise without presumption, as spoken to him, and given to him in particular; and the rule is very sweet, but certaine? When he takes all the Scripture and embraceth it as spoken unto him, hee may then take any particular, proper promise boldly:

boldly: My meaning is, when a Christian takes hold and wrestles with God for the accomplishment of all the promises of the New Testament, when he sets all the commands before him, as his rule and compasse and guide to walk after; when he applies all the threatenings to drive him nearer unto Christ the end of them: This no hypocrite can doe, this the Saints should doe, and by this may know, when the Lord speaks in any particular unto them: go I say again therefore unto the Lord for all, and in the sense of all your emptinesse be abundantly comforted, that though you doe not find supply from Christ, yet you come unto the Lord Christ for it: It is a certain rule, you shall not alway want that good which you come to Christ to supply, nor alway be mastered with that sinne which you come to Christ with, to take away: onely then, be sure you come for *all*; otherwise you do not come truly; come first for Christ himselfe, and then (as I said) for *all* his benefits.

To conclude; this is the direct and compendious way of living by Faith, so much urged and pressed of Gods servants; for to live by faith properly is to live upon the promise in the want of the thing, or to apprehend the thing in the promise, *Heb. 11. 1.* Now the promises are not given to the elect immediatly without Christ, but first Christ is given, *i. e.* offered in the Gospell and received by Faith, and then with him all things also; and therefore the Scripture runs thus, *Isay 55. 1, 2, 3, 4.* Come unto the waters and drinke, and then, *I will make an everlasting Covenant,* (which

(which containes all the promises) *even the sure mercies of David* : the Apostle expressly disputes the case, and saith, *Where there is a Testament, (containing Evangelicall promises) there must first be the death of the Testator*, Heb. 9. 15, 16. to whom we must first come by Faith, before wee can have right to any promise; Heb. 7. 22, 25. and 10. 16, 17, 18, 22. Being justified by Faith, now we have peace with God, nay, we have accessse to God, nay, now we are sure of standing, now we hope in God, and glory to come; Rom. 5. 1, 2, 3, 4. all follows the first.

How shall a Christian therefore live by faith? truly, first receive Christ and come to him for the end I mention; and then thou mayst bee sure all other things shall bee given to thee. As for example: dost want any temporall blessing? suppose it be payment of debts, thy daylie bread, provision for thy family, a comfortable yooke-fellow, &c. look now through the Scripture for promises of these things, and let thy faith act thus; If God hath given me Christ, the greatest blessing, then certainly he will give me all these smaller matters as may be good for me; but the Lord hath given me Christ, and therefore I shall not want: *Psal. 23. 1. The Lord is my shepherd*, saith David, what follows, *I shall not want*; there is the like reason in all other things, suppose it be in case of protection from enemies; if the Lord hath given me Christ to save me from hell, then he will save me from these fleshly enemies much more: you shall see, *Isa. 7. a promise given that Syria should not prevail against Judah*: they doubted of this, how doth the Lord seeke to assure

assure them? you shall see, *verse 14.* it is by promising a *Virgine shall conceive and beare a Son,* and his Name shall be *Emmanuel*; this is a strange reason, (yet you may see the reason of it if you consider this point) so *Isay 9. 5, 6.* *The oppressors rod shall be broken. For unto us a Sonne is borne, a son is given. By Faith they put to flight the Armies of Alients, brake downe the walls of Jericho, did wonders in the world.* What did they chiefly looke to in this their faith? you shall see, *Heb. 11. 39, 40.* it was by respecting the promise to come, and that better thing **CHRIST** **JESUS** himselfe, which wee now see with open face, and therefore hee concludes, *Heb. 12, 1, 2, 3.* *Having such a cloud of witnesser,* that thus lived and dyed by faith, *Let us looke unto Jesus the Author and finisher of ours.* The Prophet *Habbakuk, Hab. 2. 5.* affirmes, that the just shall live by Faith; What faith is that? consult with the place, you shall see it was in the promise of deliverance from the Chaldean tyranny, yet the Apostle *Paul* applies it to faith in Christs righteousness, and that truly, because if their faith had not respected Christ himselfe, in the first place, they could never have expected any deliverance by the promise of deliverance from the Chaldeans, but thus they might.

Rom.
1.17.

5. The speciall ground of Faith.

The last thing in the description of Faith is, that the soule thus comes upon the call of Christ in his word, and this is the speciall ground of Faith; wherefore the soule comes to Christ:
take

Rom.
8. 30.

1 Pet.
2. 9.

take a sinner humbled and broken for sinne, hee cannot prevent the Lord by comming of himselfe unto Christ, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predestinated, them hath he called*; our translation from darknesse into Gods marvelous light is by being called. The soule is lost in humiliation, the Lord Jesus, who is come to save that which is lost, seeketh it out in vocation, or calling: Sanctification is the restoring of us to the Image of God we once had in *Adam*, as corruption is the defacing of that Image; Vocation is the calling of the soule unto Christ, this voyce *Adam* never heard of; hee did not need any call to come to Christ, and therefore was immediatly sanctified, as soon as he was made: but we need Vocation unto Christ, before we can bee sanctified by Christ; wee need this call to make us come to Christ, to put us into Christ, and therefore much more before we can receive any holinesse from Christ; the ground of our coming by faith is Gods call, 2 *Thes.* 2. 13, 14. *chosen to salvation through sanctification* (the remote end of Vocation) *and beleefe of the truth*, (the next end of it) *whereunto he hath called you*; there is the ground of it. The explication of this call is a point full of many spirituall difficulties; but of singular use, and comfort to them that are faithfull and called; I shall omit many things, and explicate only those things which serve our purpose here in these three particulars.

1. I shall shew you what this call is, or the nature of it.
2. The necessity of it.
3. How it is a ground of coming, and what kinde of ground for Faith.

1. The nature of this Call I shall open for your more distinct understanding in severall Propositions, or Theses.

Our Vocation or Calling is ever by some word or voyce, either outward, or inward, or both; either ordinary, or extraordinary; by the ministry of men, or by immediate visions and inspirations of God. I speak not now of extraordinary call, by dreames and visions, and immediate inspirations, as in *Abraham*, and others, before the Scriptures were penned and published; nor of extraordinary call, by the immediate voyce of Christ: as in *Paul* and some other of the Apostles: for these are ceased now, *Hab. 1. 1.* unlesse it be among people that want ordinary meanes, and elect infants, &c. whose call must bee more then by ordinary meanes, because they want such means; we speak now of ordinary call by the ministry of men.

2. This voyce in ordinary calling home of the elect to Christ, is not by the voyce of the Law, (for the proper end of that is, to reveale sinne and death, and to cast down a sinner) but by the voyce of the Gospell bringing glad tidings; written by the Apostles, and preached to the world. Hee hath called you by our Gospell. These things are written that you might believe, By the foolishness of preaching

1 Theſ.
2. 14.
Ioh. 10
31.

the Lord saves them that beleeve. I meane preaching at the first or second rebound, by lively voyce, or printed Sermons at the time of hearing, or in the time of deep meditation; concerning things heard; the Spirit indeed inwardly accompanies the voice of the Gospel, but no mans call is by the immediat voice of the Spirit without the Gospel, or the immediate testimony of the Spirit breathed out of free grace, without the word, *Ephes. 1. 12, 13.* And therefore, that a Christian should be immediatly called without the Scripture, and the Scripture onely given to confirme Gods immediate promise, as a Prince gives his letter to confirme his promise made to a man before; (as *Valdesse* would have it,) is both a false and dangerous assertion.

3.

This voyce of the Gospel is the voyce of God in Christ, or the voyce of Jesus Christ, although dispensed by men, who are but weak instruments for this mighty work sent and set in Christs stead; but the call, the voyce is Christs; its the Lords call: *Rom. 1. 6.* It is certaine some of the messengers of Christ called the Romanes by the Gospel, yet *Paul* saith, *John 5. 29.* *They were called of Christ Jesus, the dead bear his voyce and arise and live;* and when the time of calling comes, they listen to it as *his* call; and hence it is styled, *Heb. 3. 1.* because the Lord Christ from heaven speaks, takes the written word into his owne lips, as it were *Cant. 1. 1, 2* and thereby pierceth through the ears, to the heart, through all the noyse of fears, sorrows, objections against beleeving, and makes it to bee heard as his voyce; the bowels of

John

5. 29.

2 Thes.

2. 12, 13

of Christ now yerne toward an humbled, lost sinner bleeding at his feet, therefore can contain no longer, but speakes and calls, and makes the soule understand his voice: so that this call is not a meane businesse, because the Lord Jesus himself now speakes, whose voice is glorious.

The substance of this call, or the thing the Lord calls unto, is to *come unto him*: for there is a more common calling (or as some tearme it, a particular calling) of men, as some to be *Masters or Servants*, 1 Cor. 7. 24. 20, 21. or to *office in Church or Common-wealth*, as Aaron, Heb. 5. 4. and the voice there is to attend unto their work to which they are called. There is also a remote end of vocation, which is to *holinesse* 1 *Thess.* 4. 7. and unto glory also, 2 *Thess.* 2. 14. *Phil.* 3. 14. but we now speake of more speciall calling, the next end of which is to *come unto Christ*, the soule hath lived many yeares without him, the LORD JESUS will now have the lost prodigall to come home, to come to him; the soule is *weary and beavie laden*, and the Lord Jesus could easily ease it without its comming to him: but this is his will, he must *come to him for it*: *Mat.* 11. 27. *Jer.* 3. 7, 22. *I said after she had done these things, turne unto me; come unto me ye back-sliding children, He heale your back-sliding;* *Jer.* 4. 1. *If thou returnest, returne unto me.* This voice, *Come unto me*, is one of the sweetest words that Christ can speake, or man can heare, full of Majestie, mercy, grace, and peace; a poore sinner thinkes, Will the Lord ever put up such wrongs I have offered him,

heale such a nature, take such a viper into his bosome; doe any thing for me? if there bee but one in the world to be forsaken, is it not I? the Lord therefore comes and calls, *Come unto me and I will pardon all thy sins, I will heale all thy back-slidings; I will be angry no more.* Jer. 3. 12, 13. *Though thou hast committed whoredome with many lovers, yet returne unto mee saith the Lord,* Jer. 3. 1. *Though thou hast resisted my Spirit, refused my grace, wearied me with thine iniquities, yet come unto me, and this will make me amends; I require nothing of thee else but* *Isays 55. 1. 6. and therefore calls for no more but only to come up and possesse the Lords fulnesse,* Luke 14. 17. 1 Cor. 1. 9.

5. This call *to come*, is for substance all one with the offer of Christ; which consists in three things.

1. Commandement to receive Christ as present and readie to be given to it: as when we offer any thing to another, it is by commanding them to take it: 1 *John* 4. 23. and this binds conscience to beleeve, as you will answer for the contempt of this rich grace, at the great day of account.

2. Perswasion and intreaty to come and receive what we offer; for in such an offer wherein the person is unwilling to receive, and wee are exceedingly desirous to give, we then perswade; so doth Christ with us.

3. Promise to offer a thing without a promise of having it, if we receive, it is but a mock-offer; and hence you shall finde in Scripture some promise ever annexed unto Gods offer, which

which is the ground of faith, *Jer. 3. 22.*

This call or offer hath three speciall qualifications : first, it is inward as well as outward, for the Lord calls thousands outwardly who yet never come, because they want an inward call to come; an inward whispering still voyce of Gods Spirit : and therefore it is said, *Hee that hath heard and learned* (not of man onely, but) *of the Father cometh unto me, John 6. 45.* The Lord doth not stand at the outward door onely and call to open, but the Lord Jesus comes in, he comes near unto the very heart of a poor sinner, &c. and makes that understand, *Hos. 2. 14.* and the Lord makes his grace glorious, and his mercy sweet unto the hearts of his Elect; Look (saith the Lord Jesus) how I have left thousand thousands in the world, and have had greater cause so to have left thee; but behold I am come unto thee, oh come thou now unto me.

2. It is a particular call; for there is a generall call and offer of grace to every one. Mark 16. 15. Now though this be a meanes to make it particular, yet the Spirit of Christs which is wont to apply generalls unto particulars particularly, makes the call particular, that the soule sees that the Lord in speciall means me, singles out me in speciall to beleeve; otherwise the soules of the elect will not bee much moved with the call of God, so long as they think the Lord offers no more mercy to me then to any reprobate; and therefore the Spirit of Christs makes the call particular, *Isay 43. 1. I have called thee by name: John 10. 5. He calleth all his sheep by name; not that the*

Lord calls any by their christen name (as wee say) as the Lord did extraordinarily call, *Samuel, Samuel*, and, *Paul, Paul*; but the meaning is, looke as the Lord from before all worlds writ downe their names in the booke of life, and loves them in speciall, so in Vocation, (the first opening of Election) the Lord makes his offer and call speciall, and so speciall as if it were by name; for the soule at this instant feels such a speciall stirring of the Spirit upon it, which it feels now, and never felt before; as also its particular case so spoken unto, and its particular objections so answered, and the grievousnesse of its sinne in refusing grace so particularly applyed, as if God the onely searcher of hearts onely spake unto it, and so dares not but think and beleve that the Lord meaneth me.

3. It is effectuell, as well as inward and particular. *Luke 14. 23. Compell them to come in. John 10. 16. Christs other sheep shall heare Christs voice*, and those he *must* bring home; for every inward call is not effectuell. There came a man in without his wedding garment, *Mat. 22. 6, 7, 8.* whence our Saviour saith, *Many are called, but few chosen*; but this I now speak of, is a calling out of purpose, *Rom. 8. 28.* and therefore never leaves the soule, untill it hath reall possession of Christ, and rests there; this call falls upon a sinner humbled, not hard hearted; and hence the call is effectuell, *Mat. 9. 12, 13. 2. Chro. 30. 10, 11.* it is such a call as was in creation, *Rom. 4. 17.* And hence the soule cannot but come, and when tis come, it cannot depart, like *Peter Lord, whither should we goe?* and

and therefore though it have never so many objections in comming to Christ, never so much weaknesse or heartlesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now it infinitely blesseth God that ever the Lord gave it an eye to see, an heart to come and seek after Jesus Christ.

Thus much of the nature of this call, now followes the necessity of it, which appears in these three particulars. 2.

1. No man should come unlesse first called; as it is in calling to an ordinary office, so tis in our calling much more unto speciall grace; the Apottle saith, *Heb. 5. 4.* that *No man takes this honour, but he that is called of God;* so what hath any man to do with Christ, to make himselfe a sonne of God, and heire of glory thereby, but he that is called of God? what have we to do to take other mens goods unlesse called thereto? what have we to doe to take the riches of grace and peace, if not called thereto? tis presumption to take Christ whiles uncalled, but not when you are called thereunto.

2. Because no man would come without the Lords call, *Mat. 20. 6, 7.* *Why stand you here all the day idle?* The answer was, *No man hath hired, or called us thereto,* When there is an outward call onely, yet men will not come in, *Mat. 23. 37.* and therefore there must be an effectuall call to bring men home, *Esay 55. 5.* and therefore you shall see many, let there be a legall command, suppose to sanctifie a Sabbath, or to speak the truth; they have no objections against obe-

dience unto this: but presse them to beleeeve, shew them Gods call for it, they have more feares and objections rising against this than there be hajres on their head, because the soul would not close with this.

3. Because no man could come unlesse called. *John 6. 44. No man can come to mee, unlesse the Father draw him;* and how doth the Father draw any man, but by this call? If the Lord should not come and speake himselte, and make his call the most joyfull tidings and the sweetest message that ever came to it, it would say, I have no heart, I cannot, I am not able, for, *Rom 11. 32. we are shut up under unbeliefe;* and therefore the Lord Jesus, *Luke 15. 5.* must bring his sheep home upon his shoulders, else it will dye in the wilderness of its own droopings; whereas when the Lord effectually speaks, the soule cannot but come.

3. Lastly, how this call is a ground of faith, and what ground of faith.

For answer hereunto, I do not make this call considered without the promise. the ground on which Faith rests, (for that is Gods free grace in the promise) but the ground by which it rests, or wherefore it rests upon the promise. The mind sees (1.) the freeness of mercy to a poore sinner in misery, and this breeds some hope the Lord may pity it. (2.) The fulnesse and plenteous riches of mercy, and this gives very great encouragement to the soule to think, The Lord (if I come to him) surely will not deny mee a drop; *Psal. 130. 7, 8.* The Prodigall comes home because of bread enough in his Fathers house.

house, though hee was not certaine he should have any. (3.) The preciousnesse and sweetnesse of mercy makes the soule long vehemently for it, *Psal.* 36. 6,7. and makes it set all other things at a low rate, to enjoy it; but when unto all this the Lord sends a speciall commandment, a speciall message on purpose, and calls it to come in, and accept of it, and take mercy as its owne, and that for no other reason, but because it is commanded and called to accept of it; this puts an end unto all doubts, all feares, all discouragements, and the soule answers as those, *Jer.* 3. 22. *Behold, we come, for thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preserve his life, the man takes it; if you aske him, Why do you take it? you are a poore fellow, unworthy of it, never did yet one houres work for it: hee answers, 'Tis true, I am unworthy, but yet because it is offered to me to preserve life, I gladly take it; the man doth not promise absolutely to me, that this bread is mine, and shall feed me; but hee tels me, if I do receive it, it shall certainly bee mine to feed mee; and this is the main ground of his receiving of it. Just so it is in Faith; Aske an humbled sinner, Why do you beleeve? Why doe you take Christ as your owne? Hath the Lord said absolutely that he is yours? No, saith the soule, but the Lord freely offers himselfe unto mee, who am undone without him, and saith, if I doe receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture

sets

sets out this in a lively similitude of a great supper, to which many were invited; what was the ground of their coming to it? Behold, all things are ready, if you come and eat, they are not yours if you do not come; but if you come at my call and invitation, then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome.

Luke.

24. 17.

I know tis a question of some difficulty among some, viz Whether an absolute testimony of actuall favour and justification be not the first ground of Faith? They that make Faith to be an absolute assurance of Gods favour, must of necessity maintain this assertion, and then these things will follow.

1. That a christian must be justified before he beleeve; for the cause of Faith must goe before Faith. This proposition, *thou art justified, reconciled*, is according to this assertion, the cause of faith; for no proposition can therefore be true, because we are perswaded that it is true, but it must be first true, before I am perswaded of it; the wall is not white, because my eye sees it so, but it must first be white, and then I see it so. Now to make actuall justification before faith, is crosse to the whole current of Scripture. *We beleeve that we might be justified*, Gal. 2. 16. we are not justified that we might beleeve, *We passe from death to life by faith*, John 5, 24. we are not in a state of life before faith. *When the Lord Jesus saw their faith*, Mar. 9. 2. *he then said*, Be of good comfort, *thy sinnes are forgiven thee*. The Word saith, *He that beleeveb not, is condemned already*,

ready, *John* 3. 18. and therefore (unless the Spirits witnesse bee crosse to the Word) it doth not say to one that beleeveth not, that hee is absolved already. To bee justified by faith, and to be justified by *Christs* righteousness is all one in the Scriptures phrase and meaning, *Gal.* 2. 16, 17. And therefore wee may as well say that we are justified before and without *Chrilt*, as before and without faith. And indeed this doctrine of being justified by faith, and by this meanes to have remission of sinnes, the *Apottle Peter* affirms to be the doctrine of all the Prophets, *Acts* 10. 43. To him give all the Prophets witnesse, that whosoever beleve in him, shall receive remission of sinnes; not that they had remission of sinnes before they did beleve. I know not any one Protestant Writer that maintaines our justification before and without faith, except learned *Chamier*; who not knowing how to avoid the blow of *Bellarmines* horned argument, that if Faith be an assurance of our actuall justification, then we are first justified before we beleve; he affirms we are justified before faith: and therefore that when the Scripture saith we are justified by faith, the reason of that (saith he) is not because our faith doth efficere justificationem, i. e. is a cause (meaning instrumentall) of our justification; but because efficatur in justificato, i. e. is wrought in a justified person: but if that be the reason of the phrase, we may affirme our justification to be as well by love, and sanctification, and holy obedience, as by faith, because these are wrought in a justified person also.

Then

2. Then no mans ministry, nor the doctrine delivered by the faithfull Ministers of Christ from out of the Scriptures, can bee any ground of faith, for before faith no Minister of Christ can say to any man in particular, or any men in generall, that they are already justified and reconciled, and therefore beleve it; but to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of Faith, is expressely crosse to the testimony of Scriptures, and the end of the Ministry, and of the messengers of Christ, who have the keyes of office given to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained*, Mat. 16. 16. Joh. 20. 23. Most excellent for this purpose is the Apostles dispute, Rom. 10. You need not goe up to heaven, nor downe to hell, to fetch Christ himselfe to tell you whether you shall be justified and saved, ver. 6, 7. For the word is nigh them, verse 8. that opens Christs heart unto thy heart. But what word might some say is this? Is it not the eternall word of the Spirit onely? The Apostle answers, *It is that word which we preach*: hereby you shall know whether you shall live or no; but what is that word Paul preached? is it not an absolute testimony that all your sinnes are already pardoned by Christ, and therefore beleve it? No, but *if thou beleevest with right heart that God raised up Christ from the dead, thou shalt be saved*, verse 9, 11, 12. What can be more full? yet consider that one place more, John 17. 20. *I pray for all them that shall*

shall beleve on me; through their word. What is the ground or meanes of beleiving in Christ? It is said here expresly, *Their word*: Is it not the word of Christ, rather then the word of the Apollles and of their successors, in the doctrine they delivered, is it their word? Truly, that which they delivered, was the word of Christ, and that which is opened from their doctrine in the Scripture is the word of Christ, yet as they open it, and apply it, so tis their word; and this Word is the ground by which all that Christ prayes for, doe beleve in Christ; the bare Word I grant cannot perswade without the Spirit, yet the Spirit will not give ground to Faith without the Word, but as by it, so upon it, will build the soules of all the elect, who are *built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone*, Epbes. 2. 20. How can they beleve without a Preacher? Rom. 10. 14.

3. Then when wicked men and reprobates are commanded to beleve, (as they are commanded, *John 3 19. Luk. 14. 17. John 6. 38. Heb. 4. 2.*) they are commanded to beleve a lye, viz. that their sins are pardoned, and they actually justified; for if this testimony bee the ground of faith, then when they are commanded to beleve, they are commanded to be perswaded of this testimony. But the sins of wicked men, especiall Reprobates, are not nor never shall be forgiven, and therefore this cannot be the ground of Faith.

4. Then the Spirit of adoption, which witnesseth that God is our Father, and that wee are his sonnes reconciled to him, goes before

before faith; but the Apostle expressly denies this, *Ye are the children of God by faith, Gal. 3. 26. And because ye are sonnes, he hath sent unto you the spirit of sonnes, crying, Abba Father, Gal. 4. 6.*

5. If such a testimony should be the first ground of faith, then no man should beleeve, but he that hath such a testimony antecedent to his faith; but this is crosse to the Scripture; *Esay 50. 10. He that sits in darknesse, and sees no light, let him stay himselfe upon his God.* When *Jonah* is cast out of Gods sight to his own feeling, yet he is bound to look again unto the Temple.

6. This absolute testimony, is either the testimony of the Word, or of the Spirit; Not of the Word, as is proved; If of the Spirit, then let it be considered, whether that can be the testimony of the Spirit which is not according to the Word, nay, contrary to the Word, for the Word to say none are justified before faith; for the Spirit to testify some are justified before faith. If it bee said, that the Spirit doth not witnesse these to any man before and without faith; but yet it is without respect unto, or shewing a man his faith, (for those that exclude Sanctification from being any evidence, they meane Faith as well as any other renewed work of holinesse, and so exclude that also) then I say, the testimony of the Spirit (which of it selfe is exceeding cleare) is an obscure and darke testimony, because it cleares up the prædicate of this Proposition, *thou beleever art justified*, it witnesseth to a man *thou art justified*; but cleares not up the subject of it: viz. *thou beleever,*

believer, it makes a man believe a testimony without understanding the full meaning of it; for the Spirit testifying to any man *thou art justified*; his meaning is, *thou believer art justified*; and I doe beseech the God and Father of all lights, that his poor people may be led into the truth in this particular; for want of establishment here, you little think how many delusions you may fall into about your spiritual condition; I remember that when Satan came to overthrow the Faith of Christ in his second temptation, *Mat. 4.6.* hee brought a promise out of the Scriptures to him, because hee saw hee held close to them, *verse 4.* and by this promise sought to lead him into temptation, how so? observe the text, and see if it was not by hiding part of the meaning of the promise from him, and in speciall, that very condition required in the person to whom the promise is made; for hee tells him, that *if he cast himself downe headlong, the Lord hath not onely said it, but writ it; He shall give his Angels charge over him, to keep him from dishing his foot against a stone*: whereas if you consult with the place whence it is cited, *viz. Psalme 91. 11.* The condition is set downe, *in all thy wayes*, which hee purposely hides from our Saviour as much as in him lay.

Oh take heed therefore of receiving any testimony from Word or Spirit without the meaning of it, without knowing the person thus and thus qualified, to whom it belongs; otherwise Satan will hurry you headlong to a world of delusions; and you shall find

find the word of God appointed to direct you, (through your mis-application of it) the word of Satan, to deceive and damne you: do not think that this is building faith upon works; but to beleeve, that they that believe in Christ are justified, reconciled, and saved, is building faith upon Gods promise; yea, and his free promise too: for saith the Apostle, *It is of faith that it might be of grace, Rom. 4. 16.* It is beleeving to have the end by the meanes; not the end without the mean of Faith. It is true, wee may see Gods favour and love to us in the cause as well as in the effects of sanctification; but what is that cause? the meritorious cause is Christs righteousness, and the instrumentall cause of applying this, is our Faith; so that as wee are justified by faith, so seeing this, wee may say assuredly with Paul, *being justified by faith, wee have peace with God, Rom. 5. 1.* It is true, wee cannot see our justification by faith, nor the work of Faith, without the shining of the Spirit into our hearts; but the question is not whether the Spirit helps us to see our justified estate, but by what meanes, by what Proposition in the word wee come to see it; which wee say is not by any such absolute testimony: thou art justified already, and therefore beleeve; but if thou beleeve and come to Christ, here is then pardon of sinne, peace with God, yea, all the blessings of Christ ready for thee, which God intends to give and never to take away, if thou thankfully receive what God freely offers, and as it were layes downe at thy feet, The call of Christ therefore

therefore is the ground by which we first believe; and that you may be confirmed farther herein, doe but consider the glory and excellency of this ground.

It is a constant ground of faith, for if you come to Christ because you have assurance, or because you feel such and such graces, and heavenly impressions of Gods Spirit in you, you may then many a day and yeare keep at a distance from Christ, and live without Christ; for the feeling of graces, and assurance of favour are not constant; but this call is alway sounding in thine yeares, *oh come*, not only because thou seekest holinesse in thee, but come, because poore, hungry, empty, naked, lost, blind, cursed, forsaken, full of sin; there is not one moment of the day of grace, but the Lord beseecheth thee to receive his grace, 2 Cor. 6. 1, 2, 3. this is an open door to Christ at all times, an open harbour to put in at in all storms, a heart-breaking word; oh thou tossed with tempests and not comforted, come unto me and thou shalt find rest to thy soul, Many aske, how should I come to Christ, seeing that I have no promise belonging to me? what have dogs to doe with childrens bread? be it so, yet Gods call, command, beseechings, to come in, should be ground unto thee, to come as a poore begger, that hath no promise absolutely given him of reliefe, yet of a rich man sends to him, and bids him come to his doore and wait, he thinks he hath good ground and warrant to come.

It is a sure ground against all feares, all doubts of presumption, all sense of unworthinesse,

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thinesse, and of the greatness of the good promised, &c. For the saints have many fears whereby they dare not come, they fear they may presume, they see themselves most vile, & unworthy of the least smile; the benefits are so exceeding great, to which they are called, that they think it is too good for them, &c. But beloved, when then the soule sees evidently, the Lord invites me, perswades me, commands mee, waits for me, strives with mee that I would come in, and because his grace is free, therefore requires no more but onely *to come and take, come and drink*: this forceth the soule to confesse, I am sure it is no presumption to obey the call of Christ; and what though I am unworthy, and this good is exceeding great and precious, yet if it bee the Lords grace to call such a poor wretch to receive and accept of it, why should I not rather thankfully receive it, then out of my own head superstitiously refuse it? but this I am sure and certaine of, the Lord calls mee, thus to doe; if God should speak from heaven to you to come unto his Sonne, it is not so sure a ground as the call of God from out of the Oracle of his word, in the blessed Gospell of his deare Sonne.

3. It is a strong ground, and of Great power and efficacy to force the soul to come; for you may object, no man can believe, or should believe, and come of himselfe. I say so too; but how would you have the Spirit of Christ enable you to come? verily, it is by this call; and therefore, *Jer. 3. 22.* when the Lord said, *Returne ye back-sliding children,* they

they presently answered, *Lord we come, the dead shall heare this voyce of the Sonne of God and live; John 5. 25. thou saidst, Seek ye my face, my heart answered, Lord thy face will I seek.* Oh iron, stony, Adamantine heart, that canst heare so sweet a voyce as this word *come*, and yet not be overcome!

This call honours grace molt, for what more free then for the Lord to say, *Come and take of the water of life freely?* what more free, then for a rich man to require of his debtor onely to receive so many thousands of him to pay his debts, and to set him up again? Verily brethren, as the Lord honours his grace by commanding us to come, so wee honour it, when through the mighty power of the same call we doe come.

Thus much for Explication of this call, now let me put an end to it in a word of Application.

Let this perswade all sorts of persons *Viz* young and old, one and another to whom the Gospell is sent, to come in to Jesus Christ; for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay, every individuall person to come in: *Marke 16. 15, 16. Paul told the stout Jaylor, If thou beleevest thou shalt be saved:* and look as the Law speakes particularly to every man, *thou shalt have no other God, &c.* so doeth the Gospell also, *Rom. 10. 9.* that so every man might look upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men

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should

should not sin by refusing the Gospel, nor should the Lord bee angry for so doing, but their sin and *condemnation* is great that so doe, *John* 3. 19. And the Lord is more *wroth* for this sin then any other; *Pf.* 2. 12. *Luk.* 14. 18. *Heb.* 3. 10, 11, 19. In one word, either the Lord would have thee (who ever thou art) to receive Christ or to reject, and so despise Christ; and if the Lord would have you reject him, he would then have you sin, and continue in it, which cannot stand either with the honour of Gods holinesse, or of his rich grace; I shall here therefore open two things.

1. Set downe means to enable you to come.
2. Shew you how, and in what manner you should come.

The meanes.

I.

1. Consider, who it is that doth call you; is it Man or Ministers think you? you might never come then; no, it is Jesus Christ himselfe that calls you by them: Why doe many discouraged Spirits refuse to come? it is because they think deceitfull man, or charitable men call them, but the Lord hath no respect unto them; Oh foolish conceits! I tell you their Ministry is not an act of their charity, wishing well to the salvation of all, but it is an act of Christs love and soveraigne authority: *Mat.* 28. 18, 19, 20. So that what they doe, it is in *Christs* stead, *2 Cor.* 5. 19, 20. if Christ was present, he would call thee to him with more bowels then any compassionate Minister can: and I assure you, to receive them, is to receive Christ; to despise them, is

to despise Christ, John 13. 20. and therefore Eph. 2. 14. although the Apollle preached to the Ephesians, yet it is said, that Christ came and preached to them. If any Minister preacherb any other doctrine of grace then what Christ hath delivered, let him be accursed: But if they publish his mind and his call, look upon them as if the Lord himselfe called unto you, lest the Lord curse you, & all their Ministry to you: the Lord Jesus did not cast off the Jewes for crucifying of him and shedding his blood, untill the Gospell of grace published by his messengers, came to them, and that was rejected; then Paul waxed bold, and said, because you put away the word from you, we leave you; Acts 13. 46.

Oh beloved, if you did beleeve Christ called you poore prodigalls (that have run rior, and sinned against him as much as you could) home unto him; suppose Christ was present, would it not draw you in? suppose he was with thee in the chamber, where thou art crying after him, or in the Church, where thou art waiting for him, and he should appeare visibly before thine eyes, opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, I doe beseech thee and intreat thee by all these teares I have shed for thee in the dayes of my flesh, by all those bitter agonies I have suffered for thee, by all these tender bowels which have been rowled together toward thee, come unto mee, embrace me, lay thy wearied head in this blessed bosome of mine, crucifie mee no longer by thy sins, tread me

- not under foot by thy unbeliefe any more, and I will pardon all thy sinnes though as red as crimson, I will heale thy cursed nature, I will carry thee in my owne bowells up to glory with me, where all sins and teares and sorrowes shall be abolished, &c. who would not now come in to him? let mee see the man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Christ in his Minnisters now, though not so visibly and immediately as I now describe: and therefore take heed how you refuse to heare him that *speakes from heaven*, Heb. 12. 25.
2. Consider whom the Lord calls, and that is *thee* in particular, who ever thou art, to whom the Gospell of Christ is sent: for if you think Christ calls some only that are so and so deeply humbled only to come, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and consequently each man in particular, the consideration of this may bring you in; Men feare to commit murther and steale, &c. but you feare not unbeliefe; but the Apottle bids you *feare that*; for *the Gospell is preached* (saith he) *unto you, as well as unto those that sell by unbeliefe*: Heb. 4. 1, 2. doe not say, he calls me indeed, but it is no more then what he doth to reprobates; true, in the outward call it is so, yet upon this ground you may thinke the Lord commands not, calls not you, to sanctifie a Sabbath, or to honour Gods name, because this is as common to reprobates as unto you; doe not say, I am not able to come, and therefore

therefore I am not called; no more are you able to attend the rules of the morall law; yet you look upon them as appertaining to you, and because you cannot doe them, you intreat the Lord to enable you, and so because you cannot come, you should look up to the Lord to draw you: and verily many times the great reason why the Lord doth not draw you, is, because you doe not deeply consider that hee doth really and affectionately call you; doe not say, I am a dry tree, the Lord cannot look upon mee, whose condition is worse then ever I heard or read of, yet remember what the Lord speaks to such; *I say* 56. 3, 4, 6, 7. Look not thou to thy barren and dead heart, but *give glory unto God*, as *Abraham* did, *Rom.* 4. 19, 20. and receive his grace with more thankfulness then any else, because none ever so miserable as thy selfe; you young men heare this, though you have spent the flower of your yeares in vanity, madness, and filthy lusts, yet the Lord calls you in to him; you old men grown gray-headed in wickedness, though it be the last houre in the day of your life, yet behold the Lord would hire you, and calls you to come in, before the sorest wrath of a long provoked God break out upon you; you that have despised Gods messengers, crucified the Lord Jesus afresh, embred your hands in his blood, scorned and hated the Saints, and the word of Gods grace; heare what *wisdom* saith, *Prov.* 1. 22, 23. *Returne ye scorers*; oh consider, you that are ignorant of Christ, that never sought after Christ, many a yeare together, that have continually

provoked him to his face, how the Lord calls you, *Isay 65. 1, 2, 3.* you, even you, are those the Lord calls, and will you not come?

3. Consider why the Lord calls thee, is it because he hath any need of you to honour him? I tell you, he could have gone to others that would have given his Gospel better welcome then it hath had from you; he could have gone to many Kings and Princes, and out of that golden mettle have made himselfe vessels of honour, rather then out of such base mould as thou art made of; he could have honoured himselfe in thy ruine, as in many millions of other men, and lose nothing by thee neither: he could have been blessed without you in the bosome of his Father; or is it because thou hast done any thing for him? alas! thou hast not returned him thy nushells, thou hast not had so much as a forme of Religion, thou hast done as much mischief to him as thou couldst, *Jer. 3. 5.* thou hast wearied him with thine iniquities, and made him serve with thy sins, and hast saddened his heart exceedingly by strange impenitency; *Isay 43. 24.* The onely reason that hath moved him to call to thee, hath been pity to thee, seeing thee running to the fire that never can be quencht, without stop or stay; *2 Chron. 36. 15, 16.* and because thou art fallen by thine iniquities, *Hos. 14. 1.* And shall not this bring you home?

4. Consider for what end the Lord calls thee: is it not to come and take possession of all the grace of Christ, *Gal. 1. 6.* nay, of all the glory of Christ, *1 Thes. 2. 12.* nay, to a most neare, sweet, and everlasting fellowship with Christ

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Christ himselfe? 1 Cor. 1. 9. and can I say any more? can you desire any more then this? if the Lord should say unto any of us, Come into the garden, and there watch, and pray with me, sorrow and suffer with me; who of us would not account our selves unworthy of such honour? but for the Lord to say, Come and enter into your rest, the land, the kingdome of grace and glory is before you, goe up and possesse it, oh where are our hearts, if this call will not draw? if the Lord should say at the day of judgement, when the heavens and earth shall be on a light fire, and the Lord Jesus set upon the throne of his glory, admired of all his Saints and Angels; Come you blessed and take the kingdome prepared for you, would you not gladly come at that call? oh beloved, the Lord Jesus now in the throne of his glory in heaven, behold he calls you unto a better good then that kingdome; he calls you to come and take himselfe and all his precious benefits, prepared for you, though in thy selfe accursed; and would hee have you take possession of all this? is it not *the praise of the riches of his grace*? Eph. 1. If this be his end, then if thou wilt not come for thy owne good, yet for his sake, his grace sake come in.

How long the Lord hath called thee, how oft he would have gathered thee; hee hath stood so long untill his locks are wet with the dew of the night: Cant. 5. 1, 2. It may be you are afraid, it hath been so long, that now time is past; oh no, for whiles the Lord calls by his word and spirit, *now is the acceptable time*, 2 Cor.

6. 2. 1

5.

6.2. I confesse there is a time wherein the Lord will not be found, but whiles the Lord is near unto thee by his Ministry, by his Spirit, Convincing, affecting, stirring, knocking at thy heart, the time is not yet past, the Sun is not yet set, so long as those beames appear, *Isay 55.*

6. those thoughts which discourage thee from coming to Christ, whiles the voyce of his call is heard, cannot be of Christ, but Satan, whose principall worke is to lay such stumbling blocks in our way to him.

6. Consider the greatnesse of your sinne in not coming to him.

1. This is *the condemning sin*; for no sin should condemne thee, if thou didst come to him *John 3. 17, 18, 19.* thou shouldst please him, and as it were make him amends for all the wrongs thou hast done him, by coming to him, *Heb. 11. 5, 6, 7.*

John 8. 12. 2. This aggravates all other sins; *If I had not spoken to them, (saith Christ) they had had no sin,* i. e. comparatively; *but now they have no cloak for their sin*: can the sin of devils be so great as thine, that never had a Saviour sent unto them? yet thou hast one sent and come out of heaven to thee, calling to thee from heaven, and yet thou despisest him.

3. This provokes the Lord to most unappeasable and unquenchable wrath, *Heb. 3. 11. I swore in my wrath they should not enter into my rest*; after sins against the Law, the Lord, did not swear that man should die, (for that notes an unchangeable purpose) but let Christ bee despised, the Lord now sweares in his wrath against such a one: *be that drawes backe,*

my soule shall take no pleasure in him, Heb. 10. 38. after sin against the Law, the Lord took pleasure in glorifying his grace upon man fallen; but if you draw back from the grace of Christ in the Gospel, the Lord will take no pleasure in you.

4. It provokes the forest and most unsupportable wrath, *Take heed you despise not him that speaketh*, for if they did not escape *who refused him that spake on earth*, much lesse shall we *that despise him that speakes from heaven*, Heb. 12. 25. Take heed therefore you despise not him that speaketh; the word *despise* signifies in the originall, to despise or refuse upon some colour of reason: every man hath some seeming reason against beleeving; one thinks time is past, another thinkes he is excluded by some antecedent decree of election, another thinks hee is not humbled, nor holy enough, another makes excuse not by pretending his Ale-house and Whore-house, but his Farme and Merchandize, *Matth. 22.* another thinks he is well enough without Christ, &c. Oh take heed, for the wrath of God, most intolerable, is your portion, the lowest dungeon of darknesse is thy place in hell for this sinne; *Hear ye despisers and wonder, for I will worke* (saith the Lord) *a worke in your dayes, which you shall not beleeve though it be told you*, *Acts 13. 41.* I pray you what is this worke? certainly a worke of wrath and vengeance; but what is it? *you will not beleeve though you be told of it*, oh you secure sinners; but what is it that they will not beleeve? nay, truly the Lord himselfe is silent there, and saith nothing,

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as if it were so great and dreadfull, that the glorious Lord himselfe is not able to expresse it; and truly no more am I: Oh therefore, be not worse then that *generation of Vipers* that came in to *John*, because some had forewarned them to escape the wrath to come, *Mat. 3.* but come unto a Saviour, that you may be ever blessed with him. But you will say,

2. How should we come to him?

Ans. 1. Come to him mourning and loathing your selves for your long continuance in refusing of him, *Jer. 31. 9. Ezek. 6. 9.* come mourning for all thy sinnes, but especially for this, that thou hast slighted him and not sought him, shed his blood, rent his bowels; and if thou canst not come, yet come to him and make thy moane to him of thy unbelieve and inabilitie to come.

2. Come with confidence, that *they that do come be will never cast away*, and that thou being come he will never cast thee away, *John 6. 37. Heb. 10. 23.*

3. Come gladly and willingly, glorifying his grace, but abasing thy selfe, *With gladnesse shall they be brought, and enter in the Kings presence,* *Psal. 45. 15.* Doe not receive Gods grace as a common thing, but thankfully and with all thy heart: for the end why the Lord gives Christ to any man is the glory of his grace, if the Lord attaines this end, he desires no more, for why should hee, when he hath this end?

4. Doe not come and taste, but come and *drinke*; *John 7. 37.* you may famish to death and pine away in your iniquities, and prove Apollates,

Apollates, even to commit the impardonable sin, if you doe but *taste* of him, as those did, Heb. 6. 4, 5. but *drink abundantly*, Oh ye beloved of the Lord, Cant. 5. 1. If you cannot satisfie your soules by what you feele already received from him, then satiate your soules by what you may finde in him; *I say*. 45. 24. take possession of all the grace, glory, peace, promises of the Lord Jesus, and leave not a hoofe behinde thee; and be for ever refreshed and comforted therein.

So come to him, as that you *keep your confidence*, and keep your favour of him and joy in him, Heb. 3. 14. with 6. let the word that called you be ever sweet and precious, as David said, *Psal.* 119. 53. *I will never forget thy Precepts, for by them thou hast quickned me.* Let the Lord Jesus be ever fresh, Heb. 3. 6. and as an *oyntment powdered out*; take heed that the *blood* wherewith you are sanctified, doe not grow a *common thing*, and promises withered flowers, and Sermons of Christ and his grace (unlesse there be some new notions about them) as dead drinke, for this is the great sinne of this age; the old truths about the grace of Christ, and the simplicity of the Gospel is as water in mens shooes; Ministers must preach novelties, and make quintessentially extracts out of the Scriptures, and it may bee, presse *blood* out of them sometime rather than *milk*, or else their doctrines are to many as Almanacks out of date, or as newes they heard seven yeares since; and they knew this before: Oh, the wrath of God upon this God-glutted, Christ-glutted, Gospel-glutted age; unlesse it bee among

mong a very few poor beleevers, whose soules are kept empty, poor, and hungry by some continuall temptations or afflictions, and they are indeed glad of any thing, if it be any thing of Christ! Verily I am afraid such a dismall night is towards of spirituall desertions, and of outward, but sore afflictions of famine, war, blood, mortality, deaths of Gods precious servants especially; that the Lord will fill the hearts of all Churches, families, Christians, that shall be saved in those times, with such rendings, tearings, shakings, anguish of spirit, as scarce never more in the worst dayes of our fore-fathers; and that this shall continue, untill the remnant that escape shall say, *Blessed be he that commeth in the name of the Lord*; blessed bee the face and feet of that Minister, that shall come unto us in Christs name, and tell us, that there is a Saviour for sinners, and that hee calls us for to come.

And thus I have done with this Divine truth, viz. That the Lord Jesus in the day of his power, saves us out of our wretched and sinfull estate; by so much conviction, as begets compunction; so much compunction, as brings in humiliation, so much humiliation, as makes us to come to Christ by Faith.



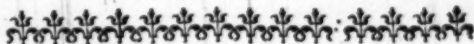
CHAP. II.

That every sinner thus beleeving in Christ, is at that instant translated into a most blessed and happy estate: John 5. 24. Psal. 2. ult.

IF the Question bee, What is that happy *Questi*
condition they are made partakers of?

I answer, this appeares in these six privi- *Answe*
ledges or benefits, principally.

1. *Justification*, all their sinnes are pardoned.
2. *Reconciliation*, peace with God.
3. *Adoption*, they are made the Sons of God.
4. *Sanctification*, they are restored to the Image of God.
5. *Audience of all their prayers* to God.
6. *Glorification*, in the Kingdome of heaven, in eternall Communion with God.



SECT. I.

First, Justification:

THIS is the first benefit which immediately followes our union unto Christ by Faith, that look as we are no sooner children of Adam, and branches of that root by naturall generation,

generation, but we immediatly contract the guilt of his sinne, and so originall pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto Christ by Faith; but immediatly wee have the imputation of his righteousness to our justification, after which we receive in order of nature (not time) our sanctification; There is no truth more necessary to bee known then this, it being the principall thing contained in the Gospell, *Rom. 1. 17.* the Law shewing how a man may be just and live; but it hath not the least word how a sinfull man may bee just and not dye, this is proper to the revelation of the Gospell: let me therefore give you a taste of the nature of it.

Our justification is wrought by a double act, 1. on God the Fathers part, he by a gracious sentence absolves and acquits a sinner, and accepts of him as righteous; 2. on God the Sons part, procuring the passing of this sentence by his satisfaction imputed and applyed: the Father being the person principally wronged, hath chief power to forgive, yet in justice he cannot acquit, nor in truth account a man unrighteous as righteous, unlesse the Sonne step in and satisfie; *for whose sake he forgives*: as the Apottle expressely saith, *Ephes. 4. ult.* so that our Justification is wholly out of our selves, and wee are meerly passive in it. Justification is not to make us inwardly just, as the Papists dreame; but it is a Law-tearme, and is opposed against condemnation, *Rom. 8. 33.* Now look as condemnation is the sentence of the Judge condemning a man to die for his offence

offence or sin; so justification is the sentence of God the Father, absolving a man from the guilt and punishment of sin, for the sake of the righteousness of Christ: That you may more particularly understand me, take this description of it.

Justification is the gracious Sentence of God the Father, whereby, for the satisfaction of Christ, apprehended by faith, and imputed to the faithful, he absolves them from the guilt and condemnation of all sin, and accepts them as perfectly righteous to eternall life.

Let me open the particulars herein briefly in severall queries.

What it is in generall, to justifye.

Quest.

1.

Answe.

Tis to passe sentence of absolution, to pronounce a sinner righteous; tis Gods pardon, remission of sinnes; this appeares from the opposition mentioned it stands in unto condemnation; as a Judge pardons a man when he saith he shall live; or as a man manifestly forgives another when he gives him a promise, or a bill of discharge: so that (note this by the way that) our Justification is not Gods eternall purpose to forgive, but it is Gods sentence published; a sinner is justified intentionally in election, but not actually, till this sentence be past and published; The difficulty onely here, is, where this sentence is pronounced; for answer whereof note, that there is but a double Court wherein tis passed: 1. Publicly in the Court of Heaven, or in the Court-rolls of the Word; (for there is no other Court of Heaven where God

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speakes

speaks, but this,) 2. Privately, in the Court of Conscience. By the first we are justified indeed from personall guilt; by the second wee feele our selves justified by the removall of conscience guilt. The first is expressly mentioned, *Ath. 10. 43.* and *Rom. 1. 17.* the second is expressly set downe also, *Psal. 32. 4* The first is the cause and foundation of this second; the second ariseth from the first: otherwise peace of conscience is a meere delusion: the first is sometimes long before the second, *Psal. 88. 15.* as the sentence of condemnation in the Word is sometimes long before a man feels that sentence in his own conscience; the second comes in a long time after in some Christians: The first is constant and unchangeable; the second very changeable: hee that hath peace in his conscience to day, may lose it by to morrow. So that you are not (in seeking the testimony of your justification) to look for a sentence from heaven immediately pronounced of God, but look for it in the Court of his Word, (the Court of Heaven) which though we heare not, sometime, yet it rings and fills heaven and earth with the sound of it, *viz. There is no condemnation to them that believe:* for hereby the Lord mercifully provideth for the peace of his people more abundantly. As when a poore Creditor is acquitted, or a malefactor pardoned, I beseech you (saith he) let me have an acquittance, a discharge, a pardon under your owne hand, and this quiets him against all accusers: so tis here; the Lord gives us an Acquittance in his Word under his owne hand and seale, and so

so gives us peace, *Heb. 6. 18.*

Who is it that justifieth?

Tis God the Father, *Rom. 8. 34. Father forgive them,* saith Christ. And hence Christ is an Advocate with the Father, *1 John 2. 2.* All the three Persons were wronged by sin; yet the wrong was chiefly against the Father, because his manner of working appeared chiefly in creation, from the righteousness of which, man fell by sinne. The Father forgives primarily by Sovereigne authority; the Son of Man, Christ Jesus, forgives by immediate dispensation and commission from the Father, *John 5. 22. Mat. 9. 6.* the Apostles and their successors forgive ministerially, *John 21. 23.* The Father forgives by granting pardon, the Sonne by procuring, the Ministers (where the Spirit also is) by publishing or applying pardon: so that this is great consolation, that God the Father the party chiefly incensed, tis he that justifieth, tis he that passeth this gracious sentence, and then who can condemne?

Why doth the Father thus justify?

Tis meerly his grace, and out of grace. And hence I call it his gracious sentence, *Rom. 3. 24. justified freely by his grace.* What is his grace? The Prophet *Esay* expounds it to bee not our grace, or works of grace, (although wrought by grace) but his owne name sake. *Esay 43. 25.* In some respect indeed it is just for God to forgive, viz. in regard of Christs satisfaction; *1 John 1. 7. Rom. 3. 20.* The Mercy-seat and the Tables of the Law in the Ark, may well stand together; but that Christ was sent to satisfie justice, and that thy sinnes were satisfied

tified for, and not anothers: thus its wholly of grace. If therefore you thinke the Lord pardons your sinnes because you have been lesse sinners then others; or if you think the Lord will not pardon your sinnes, because you are greater sinners then any else, you sin exceedingly against the riches of Gods grace in this point.

4. What is the meane by which the Father doth thus iustifie?

Answ.

Tis for the satisfaction or by the price of the redemption of Christ, *Rom. 3. 25. Rom. 5. 10. Eph. 1. 7.* for Mercy would, but Iustice could not forgive, without satisfaction for the wrong done; Hence Christ satisfies, that grace and mercy might have their full scope of forgiving. So that, neither workes before conversion, which are but glittering sins, *Rom. 1. 18.* nor workes of grace in us after conversion, can be causes of our Iustification: for *Abraham* when he was iustified and sanctified, yet *had not wherof to boast*, but *believed in him that iustified the ungodly*, *Rom. 4. 5.* And the Apostle *Paul* saith expresly, *We that believe have believed that we might be iustified*, *Gal. 2. 16.* tis therefore the price of Christs redemption which doth procure our iustification. But understand this aright, for this price is not applyed to each particular man as the *common price*, redeeming all, (for then every Beleever should be accounted a saviour, and redeemer of all) but as the price of those soules in particular, to whom it is specially intended, and particularly applyed. Christs righteousness is sufficient to iustifie all to whom it is imputed,

ted, but it is no further imputed then to the attaining the end of imputation, *viz.* to justifie & save me in particular, not to make me a head of the Church or a common Saviour: it argues a man weakly principled, that denies the necessity of Christs satisfaction to our Justification, because forsooth every beleever should then be a Redeemer.

By *satisfaction*, I understand, the whole obedience of Christ unto the very death, which is both active and passive, by which we are justified; *Heb.* 10. 10. *Phil.* 2. 8. that righteousness of Christ (wrought in his satisfaction) is imputed, which satisfies the Law and divine justice, *Gal.* 4. 1, 2, 3, 4. which is both active and passive; the very reason why the Law requires perfect obedience of us, which we cannot possibly bring before God, is, that we might seek for it in Christ, that fulfilled all righteousness: and therefore hee is called *the end of the Law for righteousness*, *Rom.* 10. 3, 4. And it is strange, that any should deny justification by Christs active obedience, upon this ground; *viz.* because that *by the works of the Law* (which satisfy the Law) *shall no sinner be justified*; and yet withall say, that we are justified by that which satisfies the Law.

This righteousness of Christ is not that of the God-head, (for then what need was there for Christ to doe or suffer?) but that which was wrought in the Man-hood. And hence it is finite in it selfe, though infinite in value, in that it was the righteousness of such a person. This righteousness of God-

man may bee considered two wayes; First, absolutely in it selfe; Secondly, respectively, as done for us.

1. Christs absolute righteousnesse is not imputed to us, *viz.* as he is Mediatour, Head of the Church, having the Spirit without measure, (which is next to infinite) &c. for though these things are applyed for our good, yet they are not imputed as our righteousnesse; and therefore the objection vanisheth, which saith we cannot be justified by Christs righteousnesse, because it is of such infinite perfection.

2. The respective or dispensative righteousnesse, which some call *justitia fidejussoria*, is that whereby Christ is jult for us in fulfilling the Law, in bearing Gods Image, we once had, and have now lost by sin; and thus we are truly said to be as righteous as Christ by imputation, because hee kept the Law for us: and here observe, that the question is not whether all that Christ did and had is imputed to us as our righteousnesse, but whether all that he did *pro nobis*, for us, as a surety in fulfilling the Law, bee not for *substance*, our righteousnesse; and therefore to thinke that wee are not justified by Christs righteousnesse, because then wee are justified by his working of miracles, preaching of Sermons, which women are not regularly capable of, is but to cast blocks before the blind; so that though Christ doth not bestow his personall wisdom and justice upon another, yet what hinders, but that *that* which Christ doeth by his wisdom and

and righteousness for another, the same should stand good for him for whom it is done? for thus it is in sundry cases among men; Christs essentiall righteousness, infinite wisdom, fulnesse of spirit without measure, &c. is not imputed to us; yet these have conspired together to doe that for us and suffer that for us, by which we come to bee accounted righteous before God, hee shall bee called *the Lord our righteousness*, *Jer. 23. 6.* This righteousness therefore imputed to us justifies us, *Rom. 5. 18.* wee are said to be made *the righteousness of God in him*: *2 Cor. 5. 20.* not the righteousness of God whereby hee is just, but whereby we are just; opposed to the righteousness of man which is called *our owne righteousness*, *Rom. 10. 3.* *Rom. 1. 17.* Not righteousness from him (as the Papists dream) but righteousness in him; nor remission by Christ onely, but righteousness in Christ; this imputed justifies, as sinne imputed condemnes.

Who are the persons the Lord doeth justify?

They are believers, wee are justified by *faith*, *Rom. 5.* or for *Christs righteousness apprehended by faith*, *Phil. 3. 9.* it is by faith not as a work of grace, but as by an instrument appointed of God for this end. Christ did not dye that our sins should bee actually and immediately pardoned, but mediately by *Faith*, *John 3. 16.* *John 17. 20.* and the Lord in wisdom hath appointed this as the only meanes of applying righteousness, because this above all other graces cast down all the righteousness of man

man in point of justification, and so all cause of boasting, and advanceth grace and mercy onely, *Rom. 3. 27. Rom. 4. 16. Rom. 4. 5. Rom. 6. 30, 31, 32.* the faithfull account themselves ungodly in the businesse of justification, and thence it is said, that *Abraham* (though a godly man in himselfe, yet) *believed in him that justifies the ungodly* : he onely is righteous, whom God pronounceth & saith is righteous. Now Faith, above all other graces, beleeves the word; and a Beleever saith, I beleeve I am righteous before God, not because I feele it so in my selfe, but because God saith I am so in his Son, so that you are not justified before you beleeve; nor then only, when you have performed many holy duties, but at the first instant of your closing with Christ, you are then to see it, and by faith to admire Gods rich grace for it.

6.
Answ.

What is the extent of this sentence?

The description saith, that Christs satisfaction thus applyed, the Father doeth two things.

1. He absolves them from all guilt and condemnation of sin; so that in this sense, *he sees no iniquity in Jacob*; chastisements they may now have after justification, but no punishments; crosses, not curses; such as destroy their sins, no punishments to destroy their soules: hence those phrases in Scripture, *scattering sins as a mist, blotting them out, remembering them no more, setting them as farre as East is from the West*: for Christ being made sinne for his people, and this being imputed, hee abolishing all sin, by one offering, *Heb. 10.* hence all are forgiven;

forgiven; and hence it is that there can be no suit in Law against a sinner, the Law being satisfied, and the sinner absolved; nay, hence sin is condemned, and the sinner spared, *Rom. 8. 3.* as Christ dyed for us, so he was acquitted for us, and we in him; we in him in redemption, we by him in actuall faith and application.

Whether all sins, past, present, and to come, are actually forgiven at the first instant of beleeving, I will not, dare not determine; this is safe to say, 1. That the sentence of pardon of all thy sins, is at an instant, *Rom. 8. 1.* but not the sense, nor execution of pardon: Actuall sentence of pardon, not actuall application of pardon, till they be actually committed, *Col. 2. 13. Heb. 9. 12. Heb. 10. 1. 2. Rom. 3. 25.* There is a pardon of course (some say) for sins of infirmities, I say, there is also a pardon of course for sinnes of wilfulnesse, all manner of sinnes; but not sense of pardon alwayes.

He accepts and accounts as perfectly righteous, *Rom. 4. 3.* Faith is accounted for righteousness; not the act of Faith, as the Arminians would, but the object of it apprehended by faith, *Rom. 5. 17.* The Lord accounts us as righteous, through Christs righteousness, as if we had kept all the Law, suffered all the punishments for the breach of it; *Who can lay any thing to the charge of Gods elect, whom God hath justified?* saith the Apostle, *Romanes 8.* Satan may answer, Yes, I can, for the Law saith, *The soule that sinnes must dye:* Christ answers, But I have dyed for him, and satisfied the utmost farthing to justice in that point. True, may Satan say, here is satisfaction for

for the offence, but the Law must bee kept also; the Lord Christ answers, I am the end of the Law for righteousness, I am perfectly holy and righteous, not for my selfe, (for I am common person) but for this poore sinner who in himselfe is exceedingly and wholly polluted, and hence the Lord covers sinnes, as well as pardons sinnes; *cloathes* us with Christ, as well as remits sin for Christs sake; and as we are accounted sinners by imputation of *Adams* legall unrighteousnesse, so are we accounted righteous by the second *Adams* legall righteousness, and that unto eternall life: *Rom. 5. 17, 18.*

Thus you see *the nature*, now the Lord open your eyes to see *the glory* of this privilege: you that never felt the heavie load of sin, the terrors of a distressed conscience arising from the sense of an angry God, cannot prize this privilege; but if you have, you cannot but say as he did, *Oh, blessed are they whose iniquities are forgiven, and whose sin is covered;* and againe, *Blessed is the man to whom the Lord imputes no sinne: Psal. 32. 12.* The Lord pity us: how many bee there in these times, that know there is no justification but by Christs righteousness, and yet esteeme it not? let me therefore give you one glimpse of the glory of it in these particulars.

I. This is the righteousness by which a *sinner* is righteous, the Law shewes you how a man may bee righteous, but there is not the least tittle of the Law, which shewes you how a *sinner* may become righteous, this never could have entered into the thoughts

thoughts of Angells how this could be; it is
 crosse to sense and reason, for a man accursed
 and sinfull in himselfe, to be at that very time
 blessed and righteous in another; to say, *Lord*
depart from me, for I am a sinfull man, *Luke 5. 8.* is
 the voice of naturall conscience awakened,
 not onely concerning God out of Christ, but
 even when God appeares in Christ as he did
 then to *Peter*; but that the Lord should be-
 come our righteousness, when we think no
 sinners like our selves: no cases, no afflictions,
 no desertions like ours, who can be-
 lieve this? yet thus it is; the very scope of the
 fourth Chapter to the *Romans*, is not to shew *Rom.*
 how a just man may be made righteous, but *4. 5.*
 how a sinner may; our owne duties, works,
 and reformation may make us at the best but
 lesse sinfull, but this righteousness makes a
 sinner sinlesse.

2. By this a sinner is righteous before the
 judgement seat of God: what man that hath
 a wakenings of conscience, but trembles ex-
 ceedingly when hee considers of the judge-
 ment seat of God, and of his strict account
 there? but by this wee can look upon the
 face of the judge himselfe with boldnesse.
It is God that justifies, who shall condemne?
Rom. 8 32. can Christ condemne? hee is
 our Advocate. Can sin condemne? why did
 Christ dye and was made sin then? can Satan
 condemne, if God himselfe justifie us? if
 the judge acquit us, what can the Jaylor
 doe? can the Law condemne? no, the Lord
 Christ hath fulfilled it for us, to the utmost;
 Oh the things that many have, saying, that
 shall

shall I doe when I dye and goe down to the dult? may not the Lord have something against mee at the day of reckoning that I never saw, nor got cancelled? oh poore creatures! is Christ now before God without spot? hath he cleared all reckonings? verily, as he is before him, so are you, through that righteousness which is in him for you.

3. By this you have perfect righteousness, as perfectly righteous, as Christ *the righteous*, 1 John 2. 1, 2. and 3, 7. All your owne righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and little; but by this, the faith of David, Peter, Paul was not more precious then thine is, because thou hast the same righteousness as they had. 2 Pet. 1. 2. What sincere soule but esteemes of perfect holiness more then of heaven it selfe? oh, consider thou hast it (in this sense I now speak of) in the Lord Jesus.

4. By this you have continuall righteousness; what dost thou complaine of dayly? is it not because thou feelest new sins, or the same sins confessed, and lamented, and in part subdued? nay, some to thy feeling wholly subdued; but they returne upon thee againe, and the springs in the bottome fill thy soule againe, that thou art weary of thy selfe and life: oh but remember, this is not a cisterne, but a fountaine opened, Zach. 13. 1. for thee to wash in; as sinne abounds, so grace in this gift of righteousness abounds much more; the Lord hath changes of garments for thee: Zach. 3. 1, 2, 3, 4, 5, 6, 7. by meanes of which, there shall

shall never enter into the Lords heart one hard thought toward thee of casting thee off, or of taking revenge, upon any new occasion or fall unto sin.

By this you have eternall righteousness, 5.
that never can bee lost; if the Lord should make thee as perfectly righteous as once Adam was, or Angels in heaven are, and put on thy royall apparell againe, thou wast in danger of losing this, and of being stript naked againe; but now the Lord hath put your righteousness into a safer hand which never shall be lost, *Heb. 9. 12. Dan. 9. 24.*

By this you please God, and are more amiable before him, then if you had it in your selfe; doe not say, this is a poore righteousness, which is thus out of my selfe in another; why doe you think righteousness in your selfe would bee best? is it not because hereby you thinke you shall please God? Suppose thou hadst it, yet thy righteousness should be at the best but mans righteousness, but this is called *the righteousness of God*, which cannot but bee more pleasing to him, then that in thy selfe, *2 Cor. 5. 20.* what is Angelicall righteousness to the righteousness of God? tis but a glow-worme before the Sun, the smell of *Esau* garments: the robes of this righteousness of the Sonne of God, are of sweeter odour then thine can bee, or ever shall be, *Ephes. 5. 1; 2.* tis said, *By faith Abel, Enock, &c. pleased God*: their persons were sinfull, their owne duties were weake, yet by faith in this they pleased God: thou thinkest when thou goest to Prayer, if I had

had no sin but perfect holinesse in me, surely God would heare me. I tell you when you bring this offering of Christs righteousness, the Lord had rather have that, then all you can doe, you bring that which pleaseth him more, then if you brought your own. For aske thy owne conscience if it bee possible for the righteousness which is done by thy self to be more pleasing to God, then the righteousness of the Sonne of God, the Lord of glory himselfe, done and perfected for thee.

7. By this you glorifie God exceedingly, as *Abraham beleeved, Rom. 4. and gave glory unto God. In the Lord shall all the seed of Israel be justified, and shall glory, Esay 45. 25.* For,

1. By this you glorifie him perfectly in an instant, for you continue to doe all that the Law requires that instant you beleeve. The Apostle propounds the Question, *Rom. 3. 21.* whether a Christian by faith doth make void the Law? No, saith the Apostle, but *we establish the Law.* How is that? *Paras* shews three wayes: One is this, because that perfect righteousness which the Law requires of us, wee performe it in Christ, by faith. So that in one instant thou continuest to doe all that the Law requires, and hence ariseth the impossibility of a true beleevers apostacie, as from one principall cause: They that deny satisfaction by Christs doing of the Law, because by our owne works and doings wee cannot bee justified before God, may as well deny satisfaction by Christs sufferings, because by our owne sufferings wee cannot bee justified; our obedience to the Law in way
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of suffering, is as truly the works of the Law, as our obedience in way of doing.

2. By this you glorifie Gods justice; what ever Justice requires to bee done or suffered; you give it unto G O D., by faith in Christ.

3. By this you glorifie grace and mercy, *Ephes. 1. 7.* for by this meanes mercy may over-abound toward you, and you may triumph in it as sure and certaine to you. What a blessed myserie is this! Doth it not grieve you that you cannot glorifie God in your times and places? Behold the way, if thou canst not doe it by obedience, thou maist by faith: and thereby make restitution of all Gods glory lost and stolne from him by thy disobedience to him.

By this you have peace in your consciences: by this, Christs blood is sprinkled upon them, and that cooles the burning torments of them, *Rom. 5. 1.* The commers unto the Leviticall sacrifices and washings, (types of this offering of Christ) could not thereby bee perfected, and bee without the guilty conscience of sinne; none of your duties can pacifie conscience, but as they carry you hither to this righteousness, but the commers to this have no more terrours of conscience for sin, I meane, they have no just cause to have any; this *Rain-bow* appearing over your heads, is a certaine signe of faire weather, and that there shall be no more *deluge* of wrath to overwhelm thee.

By this all miseries are removed, when thy sinnes are pardoned, there is some thing

thing like death, and shame, and sicknesse, but they are not; it's said, *Isay 33. ult. There shall be none sicke among them*; why so? because they *shall be forgiven their iniquities*: Tis no sicknesse in a manner, no sorrow, no affliction, if the venome, sting; and curse bee taken away by pardon of sinne; thy sicknesse, sorrow, losses, death it selfe is better now then health, joy, abundance, life; you may here see *death, bell, grave, swallowed up in victory*, and now tread upon the necks of them, *1 Cor. 15.* You may see life in death, heaven in the deepest hell, glory in shame: when thou seest all thy sinnes done away in the blood of CHRIST JESUS. This is the blessednesse of all you poore beleevers and commers to the Lord Jemas: what should you doe but beleeve it, and rejoyce in it? If the wicked, that apply this righteousness presumptuously, say, Let us sinne that grace may abound, and make no other use of forgivenesse, but to runne in debt, and sinne with a license: Why should not you say on the other side, Let mee beleeve and own my portion in this righteousness, that as my sinnes have abounded, so my love may abound; as my sinnes have beene exceeding great, so the Lord may bee exceeding sweet; as my sinnes continue and increase, so my thankfulness, glory in God, triumph over death, grave, sinne, through Christ, may also increase; as you see righteousness in Christ for ever yours, so you may from thence expect from him such a righteousness as may make you righteous also as he is righteous. Tremble thou hard-hearted impenitent wretch,
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that didst never yet come to Christ, nor feele thy need of him, or prize his blood; this is none of thy portion, all thy sins are yet upon thee, and shall one day meet thee in the day of the Lords fierce wrath, when he shall appeare as an everlasting burning before thine eyes, and thou stand guilty before him as chaffe and stubble.

S E C T. II.

Secondly, *Reconciliation.*

This is the second benefit which in order of nature followes our justification, although sometime in a large sense it is taken for the whole work of Justification; strictly taken, it followes it, *Rom. 5. 1. Being justified by faith, we have peace with God, i. e. not onely peace from God in our consciences, but peace with God in our reconcilment to him. and his favour toward us: Being justified, we shall be saved from wrath, i. e. not onely the outward fruits of wrath, but wrath from whence those come; Christ is first King of righteousness, then King of peace, Heb. 7. 2. for, is not sinne the cause of Gods anger? must not sinne therefore bee first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himselfe being at peace with us) hee accounts us friends; indeed our meritorious reconciliation is by Christs death; as the Kings son who procures his fathers fa-*

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your toward a Malefactor, who yet lyes in cold irons and knowes it not ; and this is before our justification or being, *Rom. 5. 9.* but actuall and efficacious reconciliation, whereby wee come to the fruition and possession of it, is after our justification, *Rom. 3. 24, 25.* Christ is a propitiation by faith, and here the Malefactor hath tidings of favour, if he will accept of it, *Ephes. 2. 15, 17.* and of this I now speak : God and man were once friends, but by sinne a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isay 65. 2, 3.* man that only doth the wrong, is notwithstanding at enmity with him, and will not be intreated to accept of favour, much lesse to repent of his wrong, *Jer. 8. 4, 5, 6, 7, 8.* the Lord Jesus therefore heales this breach by being mediator between both; he takes up the quarrell, and first reconciles God to man, and man to God, *in himselfe.* in redemption, and after this reconciles God and man *by himselfe* in (or immediately upon) our justification.

This Reconciliation consists in two things chiefly :

1. In our peace with God, whereby the Lord layes by all acts of hostility against us, *Rom. 5. 1.*

2. In love and favour of God, I doe not meane Gods love of *good will*, for this is in Election, but his love of *complacencie and delight*, for till we are justified, the Lord behaves himselfe as an enemy and stranger to us who are polluted before him, but then he begins thus to love us, *1 Iob. 4. 10. 16. Gal. 1. 21, 22.*

A Gardiner may intend to turne a Crab-tree stock into an Apple-tree, his intention doth not alter the nature of it, untill it actually be ingrafted upon: so wee are *by nature the children of wrath*, Ephes. 1. 3. The intention of God the Father, or his love of good will, doth not make us children of favour and sonnes of peace, untill the Lord actually call us to and ingrasse us into Christ, and then as Christ is *the delight of God*; so wee in him *Isa. 42* are loved with the same love of delight. *1. 2.* Peace with God and love of God are different degrees of our reconciliation: A Prince is at peace or ceaseth warre against a rebell, yet he may not bring the rebell before him, into his bosome of speciall favour, delight and love; but the Lord doth both, towards us enemies, strangers, rebels, devils, in our reconciliation with him.

Oh consider what a blessed estate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to bee *the friend of God*, *Isa. 41. 8.* I am not able to expresse what a priviledge this is, tis better felt then spoken of, as *Moses* said, *Psal. 90.* *Who knowes the greatnesse of his wrath?* So I may say, who knowes the greatnesse of this favour and love? *5.*

1. That God should bee pacified with thee after anger, this is exceeding glorious, *Isa. 12. 1, 2.* What is man that the Lord should visit him, or look upon him, though he never had sinned? but to look upon thee, nay to love thee, after provocation by sinne, after such wrath, which like fire hath consumed thousand thousands, and burnt downe

to the bottome of hell, and is now and ever shall be burning upon them; Oh blessed are they that finde this favour.

2. That the Lord should be pacified wholly and thorowly, that there should bee no anger left for you to feele. The poore afflicted Church might object against those sweet promises made her, *Iſa.* 27. 1, 2, 3. that she felt no love: You are mistaken, saith the Lord, *Fury is not in me*, verse 4. Indeed against bryars and thornes, and obstinate sinners that prick and cut me to the very heart by their impenitencie, I have, but none against you: Out of Christ, God is a consuming fire, but in Christ, he is nothing else but love, *1 Joh.* 4. 16. & though there may be fatherly frownes, chastisements, reproofes, and rods, though he may for a time hide his face, shut out thy prayers, deferre to fulfill promises, &c. yet all these are out of pure love to thee; and thou shalt see it, and feel it so in thy latter end, *Heb.* 12. 8, 9. Never did David love Jonathan (whose love exceeded) as the Lord loves thee from his very heart: Now thou art in Christ by faith.

3. That the Lord should be pacified eternally, never to cast thee off againe for any sinnes or miseries thou fallest into; this is wonderfull: Those whom men love they forsake, if their love be abused; or if their friends bee in affliction, they then bid them good-night; but the Lords love and favour is everlasting, *Iſa.* 9. 7. *The mountaines may depart out of their places, and the hills cast down to valleys, but the Lords kindest never shall, never can;*

He hath hid his face a little moment whiles thou didst live in thy sinne and unbeleeve, but now with everlasting mercy he will embrace thee; nay, which is more, the abounding of thy sinne is now the occasion of the a-bounding of his grace, Rom. 5. 20. thy very wants and miseries are the very causes of his bowels and tender mercies, Heb. 4. 15, 16. Oh what a priviledge is this? Did the Lord ever shew mercy or favour to the Angels that sinned? Did not one sinne cast them out of favour utterly? Oh infinite grace, that so many thousand thousands every day gushing out of thy heart, against kindnesse and love, nay, the greatest, dearest love of God, should not incense his forest displeasure against thee! the Lord that powred out all his anger upon his own Sonne for thee, and for all thy sins, cannot now poure out, nay, he hath not one drop left (though he would) to poure out upon thee for any one sinne.

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4. That the Lord should bee thus pacified with enemies; a man may be easily pacified with one that offends him a little, but with an enemy that strikes at his life (as by every sin you doe) this is wonderfull, yet this is the case here, Rom. 5. 7, 8.

5. That the Lord should be pacified, even with enemies, by such a wonderfull way as the blood of Jesus Christ, Rom. 5. 7, 8. this is such love, as one would thinke the infinite wisdom of a blessed God could have devised no greater; by this (v. 6.) hee commanded and set out his love, which though now it grow a stale and common thing in

our dayes, yet this is that which is enough to burst the heart with astonishment and amazement, to thinke that the party offended, (who therefore had no cause to seek peace with us againe) should finde out such a way of peace as this is; woe to the world that despise this peace.

6. That being thus pacified, you may come into Gods presence with boldnesse at any time, and aske what you will: I wonder what he can deny you if he loves you, *Rom 5. 2.* and which is yet more, that now all creatures are *at peace with you*, *Job 5. 23.* as when the Captaine of the Army is pacified, none of his souldiers mult hurt or strike that man; nay, that hereby all your enemies should be forced to doe good to you; *Oh death where is now thy sting?*

I have oft wondred, if Christ hath borne all our miseries and suffered death for us, why then should we feele any miseries or see death any more? and I could never satisfie my owne heart by many answers given, better then by this, *viz.* that if the Lord should abolish the very being of our miseries, they should indeed then doe us no hurt; but neither could they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jesus hath made such a peace for us; as that our enemies shall not only not hurt us, but they shall be forced (himselfe ordering of them) to doe much good unto us; all your wants shall but make you pray the more, all your sorrowes shall but humble you the more, all your temptati-
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ons shall but exercise your graces the more, all your spirituall desertions shall but make you long for heaven, and to bee with Christ the more: it is now part of your portion, not onely to have *Paul*, and *Apollos*, and world, but *death* it selfe, to doe you good: Oh Lord 1 Cor. 3. 23.
 what a blessed estate is this; which, though thousands living under the Gospell of peace heare of, yet they regard not; they can strain their consciences in a restless pursuit of the favour of men, and in seeking worldly; yet peace to this day (though borne enemies to God) never spent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unlesse it bee upon their own tearmes, viz. that God would be at peace with them, but they may still remain, quietly in their sins & war against God; and thence it is, that the Lord will shortly take away peace from the whole earth, and plague the world with war and bloodshed: and as it is in *Zach. 11. 6.* *deliver every man into the hand of his neighbour, and into the hand of his King, and they shall smite the Land;* even for this very cause, for despising the peace and reconciliation with God, you might and should have accepted in the Gospell of peace.

SECT. III.

Thirdly. *Adoption.*

This is the third benefit, which in order of nature follows our reconciliation,
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whereby the Lord accounts us Sonnes, and gives us the Spirit and priviledges of Sonnes: for in order, we must be first beloved before we can be loved so as to be accounted Sons; *1 John 3. 1, 2.* for the Lord of unjust to account us *just* in our justification is much; but for the Lord to account us hereby as *friends*, this is more: but to account us *Sons* also, this is a higher degree and a farther priviledge; and hence, our Adoption followes our faith; *John 1. 12, Gal. 3. 26.* and if Adoption, then the Spirit of Adoption much lesse doth not precede Faith. By Christs active obedience (our Divines say) we have right unto life; by Adoption we have a farther right; the one destroyes not the other; for a man may have right unto the same thing upon sundry grounds: we know there are two sorts of Sons: 1. Some by nature, borne of our owne bodies, and thus we are not sons of God, but children of wrath. 2. Some by Adoption which are taken out of another family, and accounted freely of us as our Sons; and thus *Moses* was for a time the sonne of *Pharaohs* daughter, and of this Son-ship by Adoption I now speake, the Lord taking us out of the family of hell to be his adopted Sons. Christ is Gods Son by eternall generation, *Adam* by creation; all beleivers are Sons by Adoption. Now Adoption is two-fold,

1. Externall, whereby the Lord takes a people by outward covenant and dispensation to be his Sons, and thus all the Jews were Gods *first-borne*, *Exod 4. 22.* and unto them did *belong the Adoption*, *Rom. 9. 4, 5.* And hence
their

their children were accounted *Sons*, as well as Saints, and *bold* : 1 *Cor.* 7. 14. *Ezek.* 16. 20, 21. but many fall from this Adoption, as the Jews did.

2. Internall, whereby the Lord out of everlasting love, to particular persons in speciall, he takes them out of the family of Satan, and by internall love and speciall account reckons them in the number of *Sons*; makes them indeed *Sonnes*, as well as calls them so : *Isaac* by speciall promise was accounted for the seed, *Rom.* 9. 8 and of this wee now speak. Now this is double. 16. 56.
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1. Adoption begunne, 1 *John* 3. 1, 2. now we are the *Sons* of God. To some of which, (though *Sons* indeed) yet the Lord behaves himselfe toward them for some time, and for speciall reasons; as unto *servants*, exercising them with many feares, *Gal.* 4. 1, 2. some spirits will not be the better for the love of their father, but worse; and therefore the Lord keepes a hard hand over them : to others the Lord behaves himselfe with more speciall respect, in making them cry with more boldnesse, *Abba Father*, *Rom.* 8. 15, 16. who will be more easily overcome, and bent to his will by love.

2. Adoption perfected; when we shall receive all the priviledges of sons, not one excepted, *Rom.* 8. 23. where we are said to *waite for our Adoption, the Redemption of our bodies*. By the first we are sons, but not seen nor known such, 1 *John* 3. 1, 2. By the second, we shall be known before all the world to be such, wee now speake principally of Adoption begunne, whereby

whereby we are sons in Gods account, and by reall reception of the Spirit of Sons: the manner of the Adoption is thus,

1. God loves Jesus Christ with an unspeakable love, as his only Son, and as our elder brother.
2. Hence when wee are in Christ his Son, he loves us with the same love, as hee doth his own Son.
3. Hence the Lord accounts us sons, *Eph.* 1. 5, 6. Gods love is not now toward us as to *Adam* his son by creation, viz. immediatly diffused upon us; but in loving his owne Son immediatly, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge; *Behold* it, saith *John*, *1 John* 3. 1. stand amazed at it, that children of wrath should become the Sonnes of the most high God; for a beggar on the dunghill, a vagabond, runnagate from God, a prodigall, a stranger to God, whom the Lord had no cause to think on; to bee made a Son of God Almighty.

If Sons, then the Lord doth prize and esteem you as Sonnes: if a man hath twenty Sonnes, hee esteems the poorest, least, sick child hee hath, more then all his goods and servants, unlesse he be an unnaturall father; I tell you that the least of you, the poorest and most feeble beleever, is accounted of God, and more esteemed then all his household-stuffe; then heaven, earth, and all the glory in it, and all the Kings, and great men

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in the world: *I say* 43. 4, 5, 6. not because thou halt done any thing worthy of this, but only because he accounts thee freely as his Son.

If Sonnes, then the Lord surely will take care for you as for Sons; a godly father hath a double care of his children. First, of their temporall; Secondly, and chiefly, of their eternall estate; wee are ready to question in times of want, what wee shall eat, drink, how wee shall live; Oh consider, art thou a Son of God, and will not he, that *feeds the Ravens, and clothes the Lillies*, provide for thee? yes verily, he will take care for thy temporall good. It is true you may be brought into outward straits, wants, miseries, yet then the Lord is thereby plotting for thy eternal good, for hence come all Gods corrections, *Deut.* 8. 5. *Heb.* 12. 8. the Lord took all they had from them by their enemies in warre, and carried them away captive into a strange land, yet, *Jer.* 24. 5. this was for their good; wee think the Lord many times takes no care for us, and so make him a worse nature then the savage bealts, or bloody men toward their young; but this is certain, he never denyes any thing to us in outward things, but it is to further our eternall blisse with him, to doe us good in our latter end: what say godly parents? it is no matter what becomes of my children, when I am dead, if the Lord would but give them himselfe to be their portion; if at last they may see the Lord in glory: do not wonder then if the Lord keeps you short sometimes.

If Sonnes, then he loves you as Sons, as a father

Mat. 6.

31. 32.

father doth his sons; you thinke the Lord loves you not, because you doe not alway feel his love, nor know his love; is thy sonne not thy childe, because whiles it is young, it knowes not the father that begot it, or because thou art some time departed from it, and halt it not alway in thy owne armes? *Israhel saith, My God hath forsaken me, and forgotten me, Isa. 49. 14.* and yet no mother tenders her childe, as the Lord did them; you think because you have so many sinnes and afflictions one upon another, that the Lord loves you not: judge righteously, hath thy childe no father because it is sick long together, and therefore kept under unto a spare diet? no, he knowes our mould, and that we are but dult, and freely chose us to be his Sons, and hence loves notwithstanding all our sins, *Psalm. 89. 32, 33.* if he sees *Ephraim* bemoaning his stubbornnesse, as well as his sicknesse and weaknesse, *Jer. 31. 20.* doth not the Lord professe, *Is he not my only Sonne?*

4. If Sons, then we are *heires and co-heires with Christ*, saith the Apostle, *Rom. 8. 17.* sonnes by nature are not alway heires, but all sonnes by Adoption are: wee are heires with Christ, the Lord Christ as our elder brother managing all our estate for us, because unable to do it our selves; we are *heires* 1. of the *Kingdome of glory*, 1 *Pet. 1. 4, 5.* 2. Heires of all this visible world, 1 *Cor. 3. 22.* not that wee have the whole world in our own hand (it would bee too cumbersome to us to manage,) but the Lord gives us the rent of it, the blessing and good of it, though it be possessed by others. Thirdly,

Thirdly, we are heires of *the promise*, Heb. II. 9. Heb. 6. 17. whereby *JEHOVAH* himself comes to be our inheritance and portion for ever; and looke as Chrill was in the world an heire of all, though trod under foot by all, so are we; what can we desire more?

If Sons, then we have, and shall ever have the Spirit of Sons; Rom. 8. 15, 16. and what are we the better for this Spirit? truly hereby, First, we cry unto him, we are enabled to pray who could not pray before, because guilt stoppt our mouths. Secondly, We cry, *Abba Father*, and this Spirit witnesseth that we are Sons of this Farher: it is not said that it witnesseth to our spirits, but *συμμαρτυρεῖ*, it witnesseth *with* our spirits, *i.* our renewed conscience, thus: All beleevers called and justified of God are Sons, but I am such a beleever, therefore I am a Son; now the Spirit bears witness with us in every part, both premises and conclusion only, it being the clearest and strongest witness, it testifies the same thing our consciences doe, but yet more clearly, more certainly, more comfortably and sweetly, ravishing the soule with most unspeakable peace and joy, especially in the conclusion. I know there is a *Noeticke* testimony, but it is lastly resolved into this; He not now dispute it, only this is certaine, that this testimony all the Sonnes of God have by meanes of their Adoption. They may not indeed sometime heare it, if they doe, they may object against it through the unbelieve in part remaining in them; or if it be sometimes suspended, what you want in the witness and comfort of it, you have it
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in the holinesse of it ; and therefore the Spirit sealing is called *the holy spirit*, Ephes. 4. 30. 1 Pet. 1. 6, 7, 8. and is not this a great privilege? Thirdly, hereby you are led and guided, and that continually toward your last end.

Rom.⁸

14.

For as if *Adam* had stood, he should have had the Spirit of God, this very Spirit to have kept him and all his posterity from falling at any time from God, so Christ having stood for us, justified us before God ; sends the immutable, constant assistance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor assure us, &c. yet it is every moment guiding and leading of us unto our utmost end. From hence it is, that the same sins, which harden others, at last humble us ; the same temptations, by which others fall and perish, serve at last to purify us ; hence our decay in grace leads us to growth at last ; hence our feares and doubts serve to stablish us at last ; hence our wildrings from God, for a time, make us esteem more of the presence and wayes of God at last ; because this Spirit of Adoption is that by which we are led, and constantly assisted and carried toward our latter end : oh mourne thou that art as yet no Son, but a slave to Satan, and unto thy filthy lusts ; a servant at best, working for wages onely, and fear of the whip, who shalt not alway abide in Gods house as Sons shalt doe : nay, it may be halt hated and reviled the Sonnes of God ; time shall come that you shall wonder at their glory, who are not knowne now.

SECT. IV.

Fourthly, *Sanctification.*

This is the fourth benefit which follows in order of nature, our justification, reconciliation, and adoption, for upon our being Sonnes in Adoption, we receive the image of our heavenly Father in Sanctification; because we are under grace. Hence it comes to passe that we are freed from the *reigning power of sinne*, Rom. 6. 14. so that our Sanctification followes our Justification, and Adoption goes not before it. In justification wee have the love and righteousness of the Son; in reconciliation, the love of the Father; in Adoption, the love of a Father and presence of the Spirit assisting, witnessing; in Sanctification, the image of our Father by the same spirit: and this I conceive with submission is *the seale of the Spirit* mentioned, Ephes. 1. 13. the *seale sealing*, is the Spirit it selfe; the *seale sealed*, consists first in the expression of it in Adoption: Secondly, in the impression of it in Sanctification, and that he only shall passe as currant coyne, that hath both these; I know the most full and cleare expression and testimony of the Spirit is after all Gods worke is finished in glorification, but the beginning of it is here in Adoption, a fuller measure of it in Sanctification; Gods seale is ever set to some promise (as mens seales to some bond, not to blanks) the Lords promise of actuall justification, and

and reconciliation, pertaines only to men sanctified or called: in Adoption therefore we receive the Spirit, which looks both wayes; testifying either thou sanctified, art justified, or thou called, art justified and reconciled.

I speak not now of externall sanctification by outward shew and profession, and common illumination and operation of the Spirit upon men, from which many fall away, Heb. 10. 29. but of internall and speciall; the nature of which, you may best conceive in these three degrees.

Tit. 3. 5. 1. It is *the renewing of a man*. So that by it a man is morally made a new man, another man;
 2 Cor. *All things are become new*: he hath new thoughts,
 5. 27. new opinions of things, new desires, new prayers and praises, new dispositions; regeneration not differing from it.

2. It is a *renewing of the whole man*, 1. Thes. 5. 23. for as every part and faculty of man is corrupt by the first Adam, so they are renewed by the second Adam; not that wee are perfectly renewed in this life by Christ, as we are corrupt by Adam, but in part in every faculty, Rom. 6. 19. And from hence ariseth our spirituall combat and warfare with sinne, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should warre and wrattle no more;) but from the imperfection of it. And this renewall in part, is in every part, even in the whole man: and as the first Adam propagates sinne chiefly and radically in the soul, especially into the heart of man; and from thence it diffuseth it selfe like leaven into the whole lump
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of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and hence it is called *the inner man*; *Rom. 7. 22. Eph. 3. 16.* *Rom. 28. 2.* You see a little holinesse in a Christian; I tell you, if hee bee of the right make, there is a kinde of infinite, endlesse holinesse within him from whence it springs, as there is a kind of infinite endlesse wickednesse in a wicked man, from whence his sins spring: if a man be outwardly holy, but not within, hee is not sanctified, no more then the painted Sepulchres of the proud Pharisees; if any man say his heart is good, though hee makes no shew in his life, he speaks not the truth, if the Apottle may be beleeved, *1 John 1. 6.* for sanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his nayles pared; No, no, the Lord makes all new where he comes.

3. It is a renewall unto the Image of God, or of God in Christ; an un sanctified man may bee after a sort renewed in the whole man, his outward conversation may be faire, his mind may be *enlightened*, his heart may *taste of the heavenly gift*, &c. *Heb. 6. 4, 5.* he may have a *forme of godlinesse*, *2 Tim. 3. 5.* he may have strong resolutions within him unto godlinesse, *Deut. 5. 29.* and hence with the five foolish Virgins may bee received into the fellowship of the wise, and not discerned of them neither, till the gate is shut; but they are never renewed in their whole man *after the image of God: i.* they doe not know things
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and judge of them as God doth, they doe not love and will holinesse and the meanes thereto, as God doth; they hate not sin, as God doth; they do not delight in the whole Law of God, it is not writ in their hearts, and hence they love it not as God doth: and this is the cut of the threed between a sanctified and un sanctified Spirit; by sanctification a man is renewed unto Gods Image, once lost, but here again restored; *Eph. 4. 24. John 1. 16.* we receive from Christ grace for grace, as the seale on the wax hath tittle for tittle, to that in the seale it selfe, wee are changed into the same Image of Christ by beholding him, in the glosse of the Gospell, by Faith; *2 Cor. 3. 18. I delight in the Law of God in my inward man, Rom. 7. 23.* and hence a Christian, by the life of sanctification, lives like unto God; at least hath a holy disposition and inclination (the habits of holinesse) so to do: *Gal. 2. 19. I live unto God, he calleth us from darknesse into his marvelous light, that we might shew forth his vertues,* and that this is true sanctification, may thus appeare; because our sanctification is opposed to our originall corruption, as our iustification to our originall and contracted guilt of sin: now as originall corruption is the defacing of Gods Image by contrary dispositions to sinfulnessse, so our sanctification can be nothing else but the removall of this pollution, by the contrary habits and dispositions to be like unto God againe: our sanctification is to
1 Pet. 1. be holy, Levit. 20. 7. our holinesse hath no
14. 15, other primary patterne but Gods holinesse,
16. so that our sanctification is not the righte-
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teousnesse and holinesse in as it is inherent in Christ, for that is the matter of our justification, and therefore sanctification must bee that holinesse which is derived unto us from Christ, whereby we are made like unto him; and thus Christ is made *sanctification unto us*, I Cor. 1. 30. There should be no difference betweene Christ our righteousness and sanctification, if that holinesse which is in Christ should be *born* unto us. Hence also Sanctification is not the immediat operation of the Spirit upon us, without created habites of grace abiding in us, as the Spirit that came upon *Balaam*, and mightily affected him for a time, but left him as destitute of any grace, or change of his nature, as the Ass he rode on; No, no, it renewes you unto the image of God himselfe, if you be truly sanctified. And therefore let all those dreames of the Familists, (denying all inherent graces, but onely those which are in Christ, to be in the Saints) let them vanish and perish from under the sun, and the good Lord reduce all such who in simplicity are misled from this blessed truth of God. I will not now enter into that depth concerning the meanes of our sanctification, in mortification by Christs death, and vivification by the resurrection of Christ: this may suffice for explication of the nature of it.

Onely see and for ever prize this privilege, all you blessed soules, whom the Lord hath justified; thou hast many sad complaints, what is it to me, if I be justified in Christ, and be saved at last by Christ, and my heart remaine all this while unholy and un-

subdued unto the will of Christ; that he should comfort me, and my holy heart be alway grieving of him; what though the Lord save mee from misery, but saves me not from my sinne? Oh consider this benefit. It is true, thou findest a wofull, sinfull nature within thee, crosse and contrary unto holinesse, and leading thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is something else within thee, which makes thee wrastle against sin, and shall in time prevaile over all sin, *Mat. 12. 20.* this is the Lords grace sanctifying of thee. Oh, be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himselfe in thee, and to blesse thee, in turning thee from thine iniquities.

1. By this thou hast a most sweet and comfortable evidence of thy justification and favour with God; he that denyes this, must (what ever distinctions hee hath) abolish many places of Scripture, especially the epistles of *James* and *John*, who had to doe with some spirits, that pretended faith and union to Christ, and communion with him, and so long as it was thus, this was evidence sufficient to them of their justified estates. What saith *James*? Thou sayest thou hast faith, shew it me then; prove it for my part, saith he: He prove by the blessed fruits and works which flow from it, as *Abraham* manifested his, *Jam. 2. 18, 22.* What saith *John*? You talk (saith he) of fellowship and communion with Christ, and yet what holinesse is there in your hearts or lives? If you say, you have fellowship with him and

and walk in darknesse, we lye and doe not the truth; but if you walk in the light, then although your holinesse, and confession, and daily repentance for sin doth not wash away sin, yet the blood of Christ doth wash us, 1 John 1. 6, 7. Again, you say you know Christ, and the love and good will of Christ toward you, and that he is the propitiation for your sinnes: how doe you know this? saith he: He that saith, I know him, and keeps not his commandments, is a lyar, 1 John 2. 4. True, might some reply, he that keeps not the commands of Christ, hath hereby a sure evidence that he knowes him not, and that he is not united unto him; but is this any evidence that we do know him, and that wee are united to him, if wee doe keep his commandments? yes verily, saith the Apostle, hereby we doe know that we know him, if wee keep his commandments, verse 3. and againe, verse 5. Hereby know wee that wee are in him. What can be more plain? What a vanity is this to say, that this is running upon a covenant of workes? Is not sanctification the writing of the Law in our hearts, a speciall benefit of the covenant of grace as well as justification? Heb. 8. 10, 12. and can the evidencing then of one benefit, of such a covenant by another, be a running upon the covenant of workes? is it a truth contained in the covenant of grace, viz. that he that is justified is also sanctified, and hee that is sanctified is also justified? And is an error against grace to see this truth, that hee that is sanctified is certainly justified; and that therefore he that knowes himselfe sanctified, may

also know thereby that he is justified: Tell me how will you know that you are justified? You will say, by the testimony of the spirit; and cannot the same spirit shine upon your graces, and witnesse that you are sanctified as well? 1 *Job.* 4. 23, 24. 1 *Cor.* 2. 12. Can the Spirit make the one cleare to you and not the other?

Oh beloved, its a sad thing to heare such queltions and such cold answers, also that sanctification possibly may be an evidence; may be? is it not certaine? Assuredly, to deny it, is as bad as to affirme that Gods owne promises of favour are true evidences thereof, and consequently, that they are lyes and untruths; for search the Scripture, and consider sadly, how many Evangelicall promises are made unto severall graces, *i. e.* unto such persons as are invelted with them; you may onely take a taste from *Mat.* 5. 3, 4. &c. where our Saviour (who was no legall Preacher) pronounceth, and consequently evidenceth blessednesse by eight or nine promises, expressly made to such persons as had inherent graces of *poverty, mourning, meeknesse, &c.* there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart, &c.* that so every one may take, and bee assured of his portion manifested particularly therein: That I many times wonder how it comes to passe, that this so plaine and ancient principle of Catechisme (for so it was among the *Waldenses*, many 100. yeares since) ground-

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ded on so many pregnant Scriptures, should come to bee so much as questioned in our dayes; sometimes I think it ariseth from some wretched lusts men have a minde to live quietly in; desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this witnesse of water, the witnesse of sanctification to testifie in the Court of conscience, whether they are beloved of God, and sincere hearted or no, because this is a full witnesse against them, and tells them to their faces, that *there is no peace to the wicked*, Isa. 57. ult. Deut. 29. 19, 20. and that they *have nothing to doe to take Gods name into their lips*, that secretly hate to bee reformed, Plal. 50. 16.

In others I thinke it doth not arise from want of grace, but because the Spirit of grace and sanctification runs very low in them; tis so little that they can scarce see it by the help of spectacles; or if they doe, they doubt continually of the truth of it; and hence, because it can speak little, and that little very darkly and obscurely for them, they have no great minde that it should be brought in as any witnesse for them. Others I thinke may have much grace and holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult and troublesome it is to finde this evidence; and when tis found, how troublesome to read it, and keep it faire, and thereby have constant peace and quietnesse; and hence arise those speeches, why doe you look to your sanctification, a blotted evidence? you

may have it to day, and lose it to morrow, and then where is your peace? and I doe beleeeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either because they looke onely to this, and not unto Christ, and their Justification by faith, *Rom. 5.1.* or else because there is some secret lust or guile of Spirit, *Psal. 32. 1, 2.* which the Lord, by sore and long shakings about their calling and sanctification, would first winnow out, or because there is a perverse frowardnesse of Spirit, whereby because they feele not that measure of sanctification which they would, do therefore vilifie and so come to deny what indeed they have; because they *feelee a Law of sinne in their members, leading them away captive*; will not, with *Paul*, take notice of the Law of their mindes, whereby that *inner man delights in the Law of God*, and mournes bitterly under *the body of death*, by which they might see with *Paul*, that there is *no condemnation* to such, *Rom. 8. 1.* To conclude, what ever is the cause of this crookednesse of judgement, I doe beleeeve that the generall cause is, want of attendance and standing unto the judgement of the Scriptures in this controversie: for if this was stood unto, men would not produce their owne experience; *viz.* that they could never finde any evidence from sanctification, but they have met with it in another way, by the immediate witnessse of the spirit onely; nor would men cry it downe, because grace being mixt with so much corruption, it can hardly be discerned, and so
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will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced their estates, hereby have been deceived: I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without speciall and extraordinary revelation; but what is all this to the purpose, if the Scriptures make it an evidence? away then with thy corrupt experience, shall this bee judge, or the Scriptures rather? what though many judging of themselves by marks and signes have beene deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men throw their owne weaknesse or wickednesse have beene deceived in misapplying promises; yet the Scriptures cannot deceive you: What though it be difficult to discern Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it selfe is easie, but to our blindnesse and weaknesse, difficult many times to see; who shall, who dares condemne the holy Scriptures? which as they shall judge us at last day should judge us now. Suppose that divers bookes, and many Minilters sometimes gives false signes of grace and Gods favour, yet, doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion to this discourse: Suppose thou wert now lying on thy death-bed, comforting thy selfe in thy elected and justified estate; suppose the Spirit of God should now grapple with thy conscience, and tell thee, if thou art *justified*, then thou art *called and sanctified*, 2 *Thes.* 2. 13, 14.

Is it thus with thee? what wilt thou answer? if thou sayst thou art not sanctified, the word and spirit will beare witnesse then against thee, and say, then thou art not elected nor justified; if thou saist thou knowest not, thou lookest not to sanctification, or fruits of the spirit, they will then reply, how then canst thou say that thou art elected or justified? for it is a truth as cleare as the Sun, & as immoveable as heaven and earth; None are *elected and justified*, but they are also *sanctified*, and they that are not *sanctified* are not *justified*, Rom. 8. 1, 13. And now tell me, how can you have peace, unlesse you make your faces like flint before the face of Gods eternall truth, or heale your consciences by such a plaister as will not stick? If therefore the Lord ever made sinne bitter to thee, let holinesse bee sweet; if continuance in sin hath been an evidence unto thee of thy condemnation, Oh let the riches of the grace of Christ in redeeming thee from the lamentable bondage and power of sinne, bee any evidence to thee of thy salvation; Oh blese God for any little measure of sanctification; do not scorne or secretly despise this spirit of grace, as many in this degenerate age begin to doe, saying, You looke to graces and fruits, and markes, and signes, and a holy frame of heart and sanctification; what is your sanctification? Oh let it be the more precious to thee, mourning that thou hast so little, and blessing the God and Father of all grace for what little thou hast, wearing it as a bracelet of gold about thy neck, knowing hereby that thou

art borne of God, and that the whole world lyeth in wickednesse, and shall perish without this, 1 Joh. 5. 18, 19.

2. This is your glory and beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God; and therefore this is called glory, 2 Cor. 3. 18. *we are changed into the same Image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists chiefly in the perfection of grace; what is the work of some men at this day but to cast reproach upon sanctification our glory?

3. This will give you abundance of sweet peace, and therefore, Heb. 12. 11. it is called the quiet fruit of righteousness; for from whence comes the sore troubles and continuall doubts of Gods favour in many mens consciences? Is it not some decay or guile here? Psal. 32. 1, 2. Is it not some boldnesse to sinne; that they walk not in feare, and therefore not in the consolation of the holy Ghost? Is it not their secret dalliance with some known sinne, continued in with secret impenitencie? Is it not because they labour with some strong unmortified corruption, pride, or passions, that they are in daily pangs and throwes of conscience for? Psal. 32. 1, 2, 3, 4. what was the rejoycing of Paul? was it not that in all sincerity and simplicity he had his conversation among men? 2 Cor. 1. 12. What was Hezekiahs peace when dying as hee thought, was it not this, Lord remember I have walked before thee uprightly? Isay 38. 2, 3. not

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not that this was the ground of their peace, for that only is free grace in Christ, but this is the meanes of your peace, *Job* 14. 22, 23. its a cursed peace which is kept by looking to Christ, yet loving thy lust.

4. This is that which will make you fit for Gods use, *2 Tim.* 2. 20, 21. a filthy uncleane vessell is good for nothing till cleansed; God will not delight to glorifie himselfe much by an unsanctified person; what is thy wife, children, friends, family, the better for thee, if thy heart remaine unsanctified?

5. A little holinesse is eminently all, springing up to eternall life; this little spring shall never cease running, but it shall fill heaven it selfe, and thy soule in it with abundance of glory, *John.* 4. 14. and 7. 38. You despise it because it is but little; I tell you this little is eminently all, and containes as much as shall be powred out by thee so long as God is God: Tis true, thou sayest its weake, and oft soiled, and gives thee not compleat power and victorie over all sinne, yet know that this shall (like *the house of David*) grow stronger and stronger, and it shall at last prevaile, and the Lord will not breake thee, though thou art bruised by sinne daily, untill judgement come to victory; and the Prince of this world be judged, and thy soule perfected in the day of the Lord Jesus.

SECT. V.

Fiftly, *Audience of all Prayers.*

This is the fift benefit, which though it be a fruit of other benefites, yet I name it in speciall, because I desire it might bee especially observed; and I place it after our sanctification, because of *Dauids* speech, *If I regard iniquitie in my heart, the Lord will not hear my prayer*, P^{sa}l. 66. 18. and that of the Apostle, *I John 3. 22. Wee beleeve what ever we aske wee receive, because we keep his commandments, and do those things which are pleasing in his sight.* As the Lord hath respect to the prayers of his people, not onely in regard of their justification, but, in some sense in regard of their sanctification also; a justified person, polluted with some personall or common sins of the times, may want that audience and acceptance of his prayers I am now speaking of.

That God will heare all the petitions of his people, can there bee a greater priviledge then this? yet this our Saviour affirmes twice together, because it is so great a promise, that we can hardly beleeve it, *John 14. 13, 14. Whatsoever you aske the Father in my name, that will I doe*; marke the scope of the words our Saviour had promised, that *hee that beleeves in me, shall doe greater workes then I have done*; now because this might seeme strange and impossible, the Lord in those verses tells them how, for (saith hee) *Whatsoever you aske in my name I will doe for you, I will doe indeed all*

all that is to be done, but yet, it shall be by meanes of your prayers; Christ did great works when he was upon the earth, but for him to doe what ever a poore sinfull creature shall desire him to doe; what greater work of wonder can there be then this? *This is our confidence (saith the Apostle) That what ever we aske according to his will, he heareth us: 1 John 5. 15.*

The greatest question here will be, What are those prayers the Lord Jesus will heare? I confesse many things are excellently spoken this way, yet I conceive the meaning of this great Charter is fully exprest in those words; *In my name.* If they be prayers in Christs name, they shall be heard; and it containes these three things.

1. To pray in Christs name, is to pray with relyance upon the grace, favour, and worthinesse of the merites of Christ, thus this phrase, *is used, to walk in the name of their Gods,* is in confidence of the authority, and excellency, and favour of their Gods, that they will beare them out in it; so to pray in Christs name, is to pray for Christs sake thus; *Eph. 2. 18. through him (i. through this death and satisfaction rested upon) we have acceffe with confidence unto the Father. Eph. 3. 12. In whom we have beleeved, and acceffe with confidence by the faith of him.* There are three evils that commonly attend our prayers, when we see God indeed; 1. Shame and flight from God, the Apostle saith therefore, *that by Faith in Christ we have acceffe:* 2. If wee do accede and draw neare to him, there is a secret feare and straitnesse of spirit.

to open all your minds; therefore saith hee, *we have boldnesse*, the word signifies liberty of speech to open all our minds without feare or discouragement. 3. After we have thus drawne neare, and opened all our desires and moans before God, we have many doubts, *viz.* will the Lord heare such a sinner, and such weake, and imperfect, and sinfull prayers? and therefore he also affirms, that wee have *confidence* and assurance of being heard; but all this is *by Faith in him*: for looke as Christ hath purchased all blessing for us by his death, and hence makes his intercession for those things daily according to our need: So we are much more to rest upon, and make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore oh Lord grant this.

2. To pray in his name, is to pray from his command, and according to his will; as when wee send another in our name, wee wish him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *John 5. 43. I am come in my Fathers name, i.* By his authority and command. To pray in Christs name therefore, is to pray according to the will of Christ, and from the will of Christ; when we take those words the Lord puts into our mouthes, *Hos. 14. 1, 2, 3.* and desire those things onely that the Lord commands us to seek, whether absolutely or conditionally; according to his will revealed, and with submission to his will concealed: *1 John 5. 14. what ever we aske according to his will, he heares*

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us; Psal. 27.8. Rom. 8.26. If you aske any thing not according to Gods will, you come in your own name, he sent you not with any such message to the Father.

3. To pray in his name, is to pray for his ends; for the sake and use of Christ, and glory of Christ, thus the phrase is used; *Mat. 10.41, 42. To receive a Prophet in the name of a Prophet, i. for this end and reason, because he is a Prophet.* A servant comes in his Masters name to aske something of another, when he comes as from his command; so also for his Masters use: So when we pray for Christs sake, i. for his ends, not our owne; these ever prevails; *James 4. 3. You aske and have not, because you aske a misse, to spend it on your lusts, Job. 12. 27, 28. Ps. 145. 18.* this is to aske in truth, to act for a spirituall end; to make it our utmost end, ariseth from a speciall, peculiar, supernaturall presence of the Spirit of life: and consequently a Spirit of prayer which is ever heard. And hence you shall observe, the least groan for Christs ends is ever heard; because it is the groaning of the Spirit, because it is an act of spirituall life, the formality of which consists in this, that it is for God, *Gal. 2. 19.* the Lord cannot deny what we pray for Christs ends, because then he should crush Christs glory; and therefore let a Christian observe, when he would have any thing of God that concernes himselfe, not be solicitous so much for the thing, as to gaine favour and nearnesse to God, and a heart subject unto God in a humble contentednesse to be denied as well as to be heard, and he shall undoubtedly

undoubtedly finde the thing it selfe; a lust is properly such a desire (though for lawfull things) wherein a man must have the thing because it pleaseth him, as when *Rachel* asked for children, shee must have them, else shee must needs dye: *Give us water that we may drinke*; was their brutish cry, *Exod. 17. 1, 2.* not that we may live to him that gives it: holy prayers or desires (opposed unto lusts) are such desires of the soule, left with God, with submission to his will, as may best please him: now the Lord will heare the desires indeed of all that feare him, but not fulfill their lusts.

These three are the essentiall properties of such prayer as is heard, or if you will, of that which is properly or spiritually prayer, fervency, and assurance, &c. are excellent ingredients; but yet the Lord may heare prayer without them: it is true, the Lord may sometimes not heare us presently, for our praying time is our sowing time, wee must not look presently for the harvest. *The Lord heares the prayer of the destitute, Psal. 102. 17.* the originall word is, of the *shrub*, or *naked place of the desert*, which the Prophet saith, *Jer. 17. 6. sees no good when good comes*, yet such as feeble themselves such, the Lord doth regard them; and will have a time to answer them: and though the Lord may not give us the thing we pray for, nor as good a thing of the same kind, yet he ever gives us the end of our prayers; he that is at sea and wants stiffe winds to carry him to his port, yet hath no cause to complaine, if the Lord secretly

carries him in by a strong current of the sea it selfe; and it is certain at the end of all Gods dealing with you, you shall then see how the Lord hath not failed to answer you in any one particular, *Jos. 23. 14.*

Oh therefore see and be perswaded of this your priviledge, that God will now heare every prayer; many make a question, How may we know when the Lord grants out any blessing as an answer to prayer? many things are said to this purpose; but the simplicity and plainnesse of the answer lyes in this, *viz.* if it be a prayer, God heares it; if it bee put up in Christs name, it is then a prayer: and that you may beleeve this, and glory in this, consider these reasons only, to confirme this truth.

1. From the promise of Christ, as in this place, *John 14. 13, 14.* which was a promise in speciall to be accomplished when he came to his kingdome; and therefore, though it is true, Gods grace is free, and therefore you think the Lord may as well refuse to heare you, as heare; yet consider that by his promise, he hath bound himselfe to heare.
2. From the Fatherly disposition that is in God, *John 16. 26, 27.* and hence *he loves us*, and hence cannot but heare us.
3. Because all prayers put up in Christs name, Christ *makes intercession* that they may be heard, *Heb. 7. 25.* hee hath laid downe his blood, that all our prayers might bee heard, (as we have proved) and indeed, hence ariseth the infinite efficacie of prayer, because it is built upon that which is infinitely and eternally worthy.

Because

Because all prayers of the faithfull arise from 4.
the spirit of prayer, *Rom. 8 26.* because as that
 which is for the flesh, is of the flesh; so that
 which is for the spirit, or for the sake of Christ,
 for spirituall ends, is ever of the Spirit, *John*
7. 18.

Because of the glory of Christ, that the 5.
 Father may be glorified in the Son: cannot
 Christ be glorified unlesse hee heare all pray-
 ers? yes he could, but yet his will is to re-
 veale his glory by this meanes; so that thou
 and thy prayers be vile, and therefore deser-
 vest no acceptance, nor answer, yet remem-
 ber that his glory is deare; it is the glory of
 Kings to heare some requestes and petitions,
 but they cannot heare nor answer all; it is
 the glory of Christ to heare all, because hee
 is able, without the least dishonour to him-
 selfe thus to doe.

Oh be perswaded of this, how should your
 joy then be full, how should you then de-
 light to be oft with him, how would you
 then encourage all to come unto him, how
 would you then be constrained to doe any
 thing for him, who is ready to doe all for you?
 but oh, woe unto our unbelcefe, for that
 which (the Apostle saith, *1 John 5. 14.*) was
 ground of his confidence, *viz.* that *what ever*
we aske according to his will, he heares us, is no
 ground to us, and we may say, and mourne to
 think, this is our diffidence, that what
 ever I aske according to Christs will, hee
 heares me not: but oh recover from such a
 distrustfull frame, and from all dead-hearted-
 nesse in this duty *with all*, lest the Lord send
S 2 task-

task-masters and double our bricks, and then we groane, and sigh, and cry, and learne to pray that way, that will not pray nor beleewe now. If the Lord would but give us hearts, assuredly you might not onely rule your selves and families, but by the power of prayer pull down, and raise up Kingdomes, dispose of the greatest affaires of the Church, nay of the world; you might hereby work wonders, by means of him who ruling all things yet is overcome by prayer, *Hof. 12. 4, 5.*

SECT. VI.

Sixthly, *Glorification.*

This is the sixth and last priviledge and benefit, and you all know is the last thing in the execution of Gods eternall purpose toward all his beloved and chosen ones; whom he hath *predestinated, called, justified*, them he hath also *glorified*, *Rom. 8. 30.* hereby we are made perfect in holinesse, no more sin shall stirre in us, perfect also in happinesse; no more teares, nor sorrowes, nor temptations, nor feares, shall ever molest us: *Heb. 12. 23. Revel. 14. 13.* and all this shall bee in our immediate communion with God in Christ, *Col. 1. 28. John 17. 23. 24.* *we shall be then, saith Paul, for ever with the Lord.* If the Lord would but open our eyes, and give us one glimpse of this, what manner of persons should we be? how would we then live? how willingly then should wee embrace taggots and flames, prisons and penury? the light afflictions here, would not they
work

work for us glory? nay, the Apostle useth such a phrase, which, I beleeve, may pose the most curious oratour in the world to expresse to the life of it, *an exceeding weight of glory*, 2 Cor. 4. 17. What is our life now but a continuall dying, carrying dayly about us that which is more bitter than a thousand deaths; what saith the Apostle to us, *You Col. 3; are dead, yet when Christ shall appeare, you 3. shall appeare with him also in glory*; the generall security of these times foretold by Christ (especially when Churches become Virgins, and People are seeking after purity of Ordinances) it shall not bee in a want of watchfulnesse against the present corruptions of the times so much, as in a carelesse want of expectation of the comming of Christ in glory, not having *our loyues girt, and lamps burning*, nor readinesse to meet the Lord in glory, *Mat. 25. 1, 2, 3, 4, 5. &c.* oh that I were able therefore to give you a blush and a dark view of this glory, that might raise up our hearts to this work.

Consider the glory of the place, the Jewes did and doe dreame still of an earthly Kingdome, at the comming of their *Messiah*; the Lord dasheth those dreames, and tells them, *His Kingdome is not of this world*, and that he went away to prepare a place for them, *that where hee is, they might bee*, John 14. 2, 3. and he *wish him to see his glory*, John 17. 23, 24. the place shall be the *third heaven*, called *our Fathers house*; built by his own hand with most exquisite wisdome, fit for so great a God to appeare in his glory (*John 14. 2, 3.*) to all his deare
S 3 chil-

children, called also a *Kingdome* : Mat. 25. 31. *Come ye blessed inherit the Kingdom prepared for you;* which is the top of all the worldly excellencie, called also an *inheritance*, 1 Pet. 1. 4. which the holy Apostle infinitely blesteth God for, as being our own and freely given to us, being our Fathers inheritance divided among his sonnes, which is a greater priviledge then to be borne an heire to all the richest inheritances on this earth, or to be Lord of all this visible world; for this inheritance he tells us is,
 1. *Incorruptible*, whereas *all this world waxeth old as a garment* : 2. Tis *undefiled*, never yet polluted with any sin, no not by the Angels that fell, for they fell in paradise, when Guardians to man, whereas *this whole creation groaneth under the burden and bondage of corruption*, Rom. 8.

3. This *never fadeth away*; tis not like flowers, whose glory and beauty soone withers, but this shall be most pleasant, sweet, and ever delightful, after we have been ten thousand yeers in it, as it was the first day we entred into it, (for this is the meaning of the word; and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there grows a secret satiety and fulnesse upon our hearts, and it growes common, and blessings of greatest price are not so sweet, as the first time we enjoy them; they clog the stomach, and glut the soule: but here our eyes, ears, minds, hearts shall be ever ravished with that admirable glory which shines brighter then ten thousand suns, the very fabrick of it being Gods needle-work,
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(if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himselfe, as the Apostle intimates, *Heb. II. 10.*

Secondly, consider of the glory of the bodies of the Saints in this place: the Lord shall change our *vile bodies*, which are but as dirt upon our wings, and clogs at our feet, as the Apostle expresseth it; *Phil. 3. ult.* Paul was in the third heaven, and saw the glory doubtlesse of some there; see what he saith of them, *I Cor. 15. 42, 43, 44.*

1. It shall bee an *incorruptible body*; it shall never dye, nor rot againe, no not in the least degree tending that way, it shall never grow weary, (as now tis by hard labour, and some time by holy duties) nor faint, nor grow wrinkled and withered. *Adams* body in innocencie *potuit non mori*, we say truly, but this *non potest mori*, it cannot dye: and hence it is, that there shall bee no more sicknesse, paines, griefes, fainting fits, &c. when it comes there.

2. It shall be a *glorious body*, it shall rise in *honour*, saith Paul: and what glory shall it have? verily it shall be like unto *Christ's glorious body*, *Phil. 3. ult.* which when Paul saw, *Acts 9.* did shine brighter then the sun: and therefore here shall be no imperfection of limbs, scars, or maimes, naturall or accidentall deformities; but as the third heaven it selfe is most lightsome, *Gen. 1. 1, 2.* so their bodies that inhabit that place shall exceed the light and glory thereof, these being more compacted, and thence shining out in greater lustre, that the eyes of all beholders

shall be infinitely ravished to see such clods of earth, as now we are, advanced to such incomparable beauty and amiablenesse of heavenly glory.

3. It shall be a *powerfull*, *strong* body; It is *sowne in weaknesse*, saith Paul, it shall *rise in power*; it shall be able to help forward the devine operations of the soule, which are now clogg'd by a feeble body; it shall be able to beare the weight of glory, the joy unspeakable, and full of glory, which our weake bodies cannot long endure here, but wee begin to burlt and breake in pieces (like vessels full of strong spirits) with the weight & working of them; and therefore the Lord in mercy keeps us short now of what else we should feele; it shall be able to sing *Hallelu-jahs*, and give honour, glory, power, to the Lambe that sits upon the Throne for evermore without the least wearinesse.

4. It shall be a *spirituall* body, our bodies now are acted by animall spirits, and being earthy and naturall, growes, feeds, eates, drinkes, sleepes, and hath naturall affections and desires after these things, and is troubled if it wants them; but then these same bodies shall live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and so acting our bodies, and swallowing up all such naturall affections, and motions as those bee here; as *Moses* being with God in the Mount forty dayes and nights, did not need any meat or drinke, the Lord and his glory being all unto him: how much more shall it bee thus then?

then? I doe not say we shall be spirits like the Angels, but our bodies shall be spirituall, having no naturall desires after any earthly blessing, food, rayment, &c. nor troubled with the want of them: and hence also the body shall be able as well to ascend up, as now it is to descend downe; as *augustin* shewes by a similitude of lead, which some artists can beat so small as to make it swim; we are now earthly, and made to live on this earth, and hence fall downe to the center, but wee are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apostle here shewes; not first *spirituall*, and then *naturall*; but first that which is *naturall*, (in this life) and then that which is *spirituall*.

3. Consider the glory of the soule; now we know but in part, and see but in part; now we have joy at some times, and then eclipses befall us on a sudden; but then *the Lord shall be our everlasting light*, *1 say. 60. 19.* then we shall see God face to face, *1 Job. 3. 1, 2.* we shall then know and see those things that have been hid, not only from the wicked, but from the deepest thoughts of the Saints themselves in this world, *2 Cor. 12. 4.* Paul saw some things not fit to be uttered, or that he could not utter: we shall be swallowed up in those depths of grace, glory, immediate vision, God shall be all in all.

The soule shall now enjoy, 1. The accomplishment of all promises which wee see not here made good unto us, *1 Cor. 15. 24.* then you shall have restitution of all these at times

times of refreshing wherein your sins shall be publicly blotted out from the presence of the Lord, *Act. 3. 19.* If *Joshua* said, *Jos. 23. 14.* when the peoples warfare was ended, *See if the Lord hath been wanting in one word to you;* much more will the Lord Jesus say unto you then.

2. Then you shall receive a full answer to all your prayers, all that grace, holiness, power over sin, Satan, fellowship with God, life of Christ, blessing of God which you sought for, and wept for, and suffered for here, you shall then see all answered.

3. Then you shall finde the comfort of all that you have done for God, *Revel. 14. 13.* your *workes* in this sense shall follow you; you shall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, spake to him, and spake for him, that ever you gave any one blow to your pride, passions, lusts, naturall concupiscence, &c. you shall then enjoy the reward of all your sufferings, cares, sorrowes for Gods Church, fastings, and dayes of mourning, whether publicly or secretly for Gods people, *2 Cor. 4. 17.* the same glory God hath given Christ, the Lord shall at that time give unto you, *John 17. 22.* it shall not be with us there as it was with the wicked Israelites, who when they came into the good land of rest, they then forgot the Lord and all his *workes* past; no, no, all that which God hath done for you in this world, you shall then look back, & see, and wonder, and love, and blesse, and sucke the sweet of, for evermore; its a fond weake question

question to thinke whether wee shall know one another in heaven; verily you shall remember the good the Lord did you here, by what meanes the Lord humbled you, by what miniltry the Lord called you, by what friends the Lord comforted and refreſhed you; and there you ſhall ſee them with you; doe you think you ſhall forget the Lord and his works in heaven, which (it may be) you took little notice of, and the Lord had little glory for here?

Fourthly, conſider the glory of the company and fellowſhip you ſhall have here; 1. Angels, *Heb.* 12. 23, 24. they will love you and comfort you, and rejoyce with you, and ſpeake of the great things the Lord hath done for you, as they did on earth to the Shepherds, *Luke* 2. 10. Be not afraid, ſaid the Angel, *Mat.* 28. 5. I know yee ſecke Jeſus; So will they ſay then, be ever comforted you bleſſed ſervants of the Lord, for we know ye are loved of the Lord Jeſus. 2. Saints, you ſhall ſit downe with *Abraham*, *Iſaac*, and *Jacob* in the Kingdome of God; be taken into the boſome of *Abraham*, into the boſomes of all the children of *Abraham*, and there wee ſhall ſpeake with them of the Lords wonders, of his Chriſt and Kingdome, *Pſal.* 145. 11. and every ſentence and word ſhall be milke and honey, ſweeter then thy life now can be unto thee; we ſhall know, and love, and honour one another exceedingly. 3. The man Chriſt Jeſus, when *Mary* claſpt about him, *1 John* 20. 17. Let mee alone, ſaid he, touch mee not, I am not yet aſcended to my Father. As
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if he had said, (saith *Austin*) then shall be the place and time wherein we shall embrace one another for evermore. Never was husband and loving wife so familiar one with another, as the Lord Jesus will bee (not carnally and in an earthly manner) but, in a most heavenly, glorious, yet gracious manner with all his Saints; *Come yee blessed* will hee then say to them; wee shall then ever bee, not onely in the Lord, but with the Lord, saith *Paul*, *1 Thes. 4. ult. 1 Thes. 5. 10.* Just as *Moses* and *Elias* in his transfiguration, that talked with him, (which was a glimpse of our future glory) so shall we then, *Luke 12. 37.* and you shall then see that love of his, that blessed bosome of love opened fully, which the Apostle saith, *passeth knowledge, Ephes. 3. 19.* I need not tell you of our fellowship with the Father, also when the Son shall give up the Kingdome to him, that he may be all in all.

Rev. 4. . . Fifthly; consider the glory of your work
10. 11. there; which is onely to glorifie this God.

1. You shall then live like Christ in glory, we shall speake and thinke all with glory, *1 John 3. 1, 2.* our strings shall be then raised up to the highest straine of sweet melody and glory.

2. You shall then blesse him, *Ephes. 1. 6. Ephes. 4. 13.* and that with ravishment; you shall come then to the full acknowledgement of the Son of God; you shall see and say all this is the worke and grace of Christ, and then shall cry out, Oh, let all Angels, Saints, ever blesse him for this. What should I speake
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any more? You will say, Is this certaine? Can this be so? Yes assuredly, for Christ is gone to prepare this place & glory for you, *Job. 14. 2, 3.* We have also the first fruits of this glory which we feel sometimes, whereby we see, and taste, and drink, and long for more of that joy unspeakeable, and peace that passeth understanding, that triumph over the rage and working power of remaining corruption, that darke vision of God, and holy glorying and boasting in him as our everlasting portion, &c. which cannot be delusions and dreames which never feed, but ever leave the deceived soule hungry, but are realities and things indeed, which satiate the wearie soul, and fill it up with the very *fullness of God* himselfe; *Eph. 3. 19.* and therefore tis certaine that wee shall have the harvest that thus taste of the first fruits, and the whole summe paid us faithfully that have already the earnest penny. The Lord also fits us for this, as the Apostle disputes, *2 Cor. 5. 4, 5.* What means the Lord to deny our requests in many things as long as we live? what is his meaning not to let us see the accomplishment of many of his promises? is it because hee is unfaithfull? or because hee would let us know there is a day of refreshing hee hath reserved for us, and would have us look for, wherein we shall see it hath not been a vaine thing for us to pray, or him to promise? why doth he afflict us, and keepe us more miserable both by outward sorrows and inward miseries, then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us, as
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it were vessels bigge enough to hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shall be so; but shall it be so exceeding great and endlesse? Yes verily, because,

1. The price is great which it paid for it *Eph. 1. 14.* tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory.

2. We are by Christ nearer to God then Angels are, whose glory we see is very great.

3. Shall not our glory be to set out the glory of Christ? *1 Thes. 1. 10.* and if so, then if his glory be exceeding great, ours must beare a due proportion, and be very great also.

4. Doth not God pick out the poor and vile things of the world, to be vessels of glory, *1 Cor. 1. 27.* and is not that an argument that he intends exceedingly to glorify himself on such, to raise up a most glorious building, where he layes so low a foundation?

5. Are not we loved with the same love as he hath loved Christ? *John 17. ult.* and shall not our glory abound then exceedingly?

6. Is not the torment and shame of the Reprobates to be exceeding great and grievous? doth not God raise them up to make his power known? *Rom. 9. 23.* What then shall wee think on the contrary of the glory of the Saints, wherein the Lord shall set forth his power in glorifying them, as hee doth the glory of his power in punishing others? and therefore *2 Thes. 1. 9.* the punishment

nishment of the wicked is exprest by separation of them *from the glory of the Lords power*; because that in the glory of the Saints, the Lord will (as I may so say) make them as glorious as by his power, ruled by wisdom, he is able to make them.

This is therefore the great glory of all those whom God hath called to the fellowship of his deare Sonne; and which is yet more, blessed be God the time is not long, but that we shall feele what now we doe but heare of, and see but a litle of, as wee use to doe of things a far off: We are here but strangers, and have *no abiding city*, we look for this *that hath foundations*; and therefore let sinne presse us downe and weary us out with wrastling with it; let Satan tempt, and cast his darts at us; let our drink be our teares day and night, and our meat gall and worm-wood; let us be shut up in choaking prisons, and cast out for dead in the streets, nay, upon dung-hills, and none to bury us; let us live alone as Pelicanes in the wilderness, and be driven among wilde beastes into deserts; let us be scourged and disgraced, stoned, sawn asunder, and burned; let us live in sheep-skins, and goat-skins, destitute, afflicted, tormented, (as who lookes not for such dayes shortly?) yet oh brethren, the time is not long, but when we are at the worst, and death ready to swallow us up, we shall cry out, Oh glory, glory, oh welcome glory. If our miseries here bee long, they shall be light; if very bitter, they shall be short; however, long or short, they cannot be to us long, who looke for an eternall weight

weight of glory. Who would not (that considers of these things) despise this world, and set it at his heeles, who hath all these priviledges and benefits with Christ in his eye ? who would not abhor a filthy lust, to enjoy such a Christ ? who would ever look backe unto his flesh-pots, or fathers house, that hath such welcome made him the first moment he comes to the Lord Jesus, in having present fruition of some of these benefits ; but present right unto all ; fruition of some by feeling, of all by faith. But oh the wrath of God upon these times, that either see not this glory, or if they do ; despise so great salvation ! Christ, and pardon, and peace, adoption, grace, and glory, is brought home to our doors, but their price is false in our market, and wee think it better to be without Christ with our lusts, then to be in Christ with his benefits. The reproach of Christ was dearer to Moses (as great a Courtier, and as strong a head-piece as our times can afford) then *all the riches and honours of Egypt*, but the grace, and peace, and life, and glory of Jesus Christ, is viler to us, then the very onyons, and leeks, and flesh-pots of Egypt ; if you had but naked Christ (our life) for a prey in these evill times, you had no cause to complaine, but infinitely to rejoyce in your portion ; but when with Christ you shall find all these benefits and priviledges comming in as to your portion, and yet to despise him ; Assuredly the Lord will not beare with this contempt alway : Away to the mountaines, and halten from the townes, and cities of your habitation, where

where the grace of Christ is published, but universally despised, you blessed called ones of the Lord Jesus; for the dayes are comming, wherein for this sin, the heavens and earth shall shake, the sunne shall be turned into darknesse, and the moone into blood, and mens hearts failing for feare of the horrible plagues which are comming upon the face of the earth. Dreame not of faire weather, expect not better dayes, till you heare men say, *Blessed is he that commeth in the name of the Lord*, who thus *blesseth his with all spirituall blessings in Christ*, *Eph. 1. 3.* I now proceed to the last.



CHAP. III.

All those that are translated into this blessed estate, are bound to live the life of love in all fruitfull and thankfull obedience unto him that hath called them, according to the rule of the morall Law, Psal. 40. 7. 8.

THE Lord doth no sooner call his people to himselfe, but as soone as ever hee hath thus crowned them with these glorious privileges, and given them any sense and feeling of them, but they immediately cry out, *Oh Lord, what shall I now doe for thee? how shall I now live to thee? they know now they are no more their owne, but his; and therefore should now live to him.*

If you aske *Moses*, after all the love and
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kindnesse the Lord had shewne *Israel*, what *Israel* should doe for him? you shall see his answerfull, *Deut.* 10. 12, 13. And now, O *Israel*, what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his commandments which I command thee this day for thy good?

If you aske *Paul* (as Evangelicall a Christian as ever lived) what now we are to doe when we are in Christ? he answers punctually, *2 Cor.* 5. 14, 15. The love of Christ constraineth us, because we thus judge, that Christ dying for those that were dead, they that live should not live unto themselves, but unto him that dyed for them and rose againe.

If we aske *Peter* the question, to what end the Lord hath called us out of darknesse into his marvellous light? he expressly tells you, it is to shew forth the vertues of him that hath so called, *1 Pet.* 2. 9.

If we bee doubtfull whether this be the Lords minde, the Lord himselfe resolves it by *Zachary*, *Luke* 1. 74. and tells us, that tis his oath, That we being delivered out of the bands of our enemies, we should serve him without fear in holinesse (in all the rules of the first Table) and righteousness (in all duties of the second Table) all the dayes of our life, and that all this should not be out of a spirit of bondage and slavish feare, but without feare; i. e. Fear of our enemies, sin, death, wrath, and so consequently out of love, to him that hath delivered us; that one would wonder it should ever enter into the heart of any Christian man that hath tasted the love of Christ, as to think that there is no use of the
Law

Law to one in Christ ; and that because they are to live the life of love to Christ, that therefore they are not to looke to the Law as the rule of their love, expressly crosse to the letter of the Text, *John 14. 15. If ye love mee, keepe my Commandements* ; which Commandements are not onely faith and love to the Saints ; but love to enemies, and spirituall obedience unto the morall Law, in a far different manner and measure then as the Pharisees instructed the people in those dayes, as you may see, *Mat. 5. 17.* Tis true indeed, obedience to the Law is not required of us now as it was of *Adam* ; it was required of him as a condition antecedent to life, but of those that be in Christ it is required onely as a duty consequent to life, or as a rule of life, that seeing he hath purchased our lives in redemption, and actually given us life in vocation and sanctification, wee should now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the morall Law. Tis a vaine thing to imagine that our obedience is to have no other rule but the Spirit, without any attendance to the Law ; the Spirit indeed is the efficient cause of our obedience, and hence wee are said to bee *led by the Spirit, Rom. 8. 14.* but it is not properly the rule of our obedience, but the will of God revealed in his word, especially in the Law is the rule : the Spirit is the winde that drives us in our obedience, the Law is our compasse, according to which it steares our course for us : the Spirit and the Law, the winde and the compasse, can stand well to-

gether, *Psal. 143. 10. Teach me to doe thy will, O God,* (there is *Dauids* rule, viz. Gods will revealed) *thy spirit is good* (there is *Dauids* minde, that enabled him to steare his course according to it) *the spirit of life doth free us from the law of sinne and of death*, but not from the holy, and pure, and good, and righteous Law of God, *Rom. 8. 1, 2, 3. The blood of Christ by the spirit cleanseth us from dead works, to serve the living God, Heb. 9. 14.* not to serve our owne selves, or lusts, or wills, to doe what we please: the Law indeed is not a rule of that by which wee are to obey, viz. of our faith, yet it is the onely rule of what wee are to obey: wee are not to performe acts of obedience now as *Adam* was to doe, viz. by the sole power of inherent grace, but wee are to live by faith, and act by faith (for *without me you can doe nothing, Joh. 15. 5.*) we are not united to *Christ* our life by obedience as *Adam* was to God by it, but by faith: and therefore as all action (in living things) comes from union, so all our acts of obedience are to come from faith, from the Spirit on *Christs* part, and from faith on our part, which make our union: *Noah* built by faith, *Enoch* walked with God by faith, *Joshua* and his Souldiers fought by faith, *Abraham* travelled; dwelt in his tents, lived and dyed by faith; they acted according to the rule, but all by the power of faith. It is a weake reasoning to imagine a man is not bound to pay his debts, because hee is to goe unto another for the money: Obedience is our debt wee owe to *Christ*,

Christ, Luke 17. 10. though we are to goe to Christ, poore, and weake, and feeble, to enable us to pay : Tis true, Christ hath kept the law for us, and are we therefore free from it as our rule? No verily, Christ kept the law for satisfaction to justice, and so wee are not bound to keepe the Law; he kept the Law also for imitation, to give us a copy and an example of all holinesse and glorifying God in our obedience; and thus Christs obedience is so farre from exempting us from the Law, as that it ingageth us the more, having both rule and example before us, 1 John 2. 6. *He that saith he abideth in him, ought to walke as he walked,* 1 Pet. 1. 14, 15, 16. Tis true, the Law is writ in a beleevers heart, and if he hath a Law within, what need hee (say some) looke to the Law without? when as our Saviour and David argued quite contrary, Psal. 40. 7, 8. *I come, I delight to doe thy will, it being written of me that I should doe it,* because *thy Law is within my heart*; this argues, that you are not to attend the Law unwillingly, as bondmen and slaves, but willingly and gladly, because the Law, even the Law of love is in your hearts, 1 John 5. 3.

The place alledged by some for this liberty from the Law, viz. *the Law is not made for a righteous man*, 1 Tim. 1. 9. If well considered, fully dasheth this dreame in pieces; for there were divers Jewish Preachers of Moses Law, and they had a world of scruples and questions about it, verse 4. and Paul and others were accounted of, as men lesse zealous, because they did not sound upon that

string so much ; away (saith *Paul*) with those contentions, questions ; for the end of the commandment is not scruples and questions, but charity and love (*i. e.* both to God and men) out of a pure heart and faith unfeigned, *vers.* 5. and saith he, *The Law* is very good, when used lawfully, that is, for this end, and out of these principles, *vers.* 8. tis not talking, but doing, and that out of love, which is the end and scope of the Law ; so that note by the way, you may as well abolish love as abolish the Law, love being the end and scope of the Law. But to proceed ; *The Law* is not made (saith he) for the righteous, *i. e.* for the condemnation of the righteous, *i. e.* of such as out of a pure heart and faith unfeigned love God in the first Table, love to shew all duties of respect to man in the second Table ; and therefore they of all other men have no cause to abolish the Law, as if it was a bug-bare, or a thing that could hurt them, but it is made for the condemnation of the lawlesse, *Anomians*, (as the originall word is) or if you will, *Antinomians*, (transgressours of the first command,) and disobedient, (transgressours of the second command,) for ungodly and sinners, (transgressours of the third command,) for unholy and profane, (transgressours of the fourth command,) for murderers of fathers and mothers, (of the fifth command,) for man-slayers (of the sixth,) for whooremongers and defilers of mankind, (of the seventh,) for men-stealers, (of the eighth) for liars (of the ninth) and for those that in any thing walke contrary to sound doctrine, the purity of the Law and will of God, (of the tenth.)

So that this place is farre from favouring any of those that run in this channell of abolishing the Law as our rule; No beloved, the love of Christ will constrain you to embrace it as a most precious treasure. It is the observation of some, that in the preface to the Morall Law, *Exod. 20. 1, 2.* the Lord reveales himselfe to bee *the Lord their God that brought them out of the land of Egypt*; the very scope of which words, is to perswade to a reverend receiving and keeping of that good Law: this Law all nations are bound to observe, because he is *JEHOVAH, the Lord*; but to be *thy God* in speciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them especially, that are already the people of God; and therefore of all other people in the world, they are bound to receive it as their rule; for obedience doth not make us Gods people, or God our God: but he is first our God (which is onely by the Covenant of grace) and thence it is, that being ours, and we his, we of all others, are most bound to obey.

To conclude, they that stick in these bryers, therefore cry downe the law as a Christians rule, because by this meanes a Christian shall finde no peace; because he is continually sinning against this Law: the Law therefore say they, will be alway troubling of him.

I answer, first a corrupt heart and putrid conscience, can have no peace by the Law; *Isa. 57. 21. there is no peace to the wicked*, and it is good it should be so.

2. A watchfull Christian may, *Psal. 119 15. Great peace have they that keep thy Law. Hezekiah* had it, when he desired the Lord to remember how he had walked before him with a perfect heart, *Isa. 58. 1, 2, 3. Paul* found it the testimony of his conscience bearing him witnesse, was his rejoycing herein; *2 Cor. 1. 12.*

3. If a Christian ignorant of maintaining his peace with God by faith in his justification, notwithstanding all the errors in his obedience and sanctification; if I say he wants his peace, shall we therefore breake the Law in pieces? if a secure Christian that walkes loosely want peace, by the accusations of the Law; tis Gods mercy to him to give him no peace in himselfe, while he is at truce with his lust.

4. That peace will end in dismall sorrow which is got by kicking against the Law, it is but dawbing for a man to keep his peace by shutting his eyes against the way of peace; a servant may have peace in his idlenesse by thinking that his Master requires no worke from him, and by hyding his talent, yet what will his Lord say to him when his day is ended, and he comes to reckon with him at Sun-set? bring the Law into thy conscience in point of justification, it will trouble conscience: for there onely Christs righteousness, Gods grace, and the promise are to be looked on, and our owne obedience and holinesse laid by in the dust; but bring it before thee as a rule of thy sanctification, and as thy copy to write after, and to imitate, and to aspire after that perfection it requires,
it

it will then trouble thee no more, then it doth a childe, who having a faire copy set him to write after, and knowing that hee is a sonne, is not therefore troubled, because he cannot write as faire as his copy; he knows if he imitates it, his scribling shall be accepted: howsoever though his Father may chastise him with rods, if hee bee carelesse to imitate; yet he will never cast him therefore off from being his son. The truth is this, it argues a most gracelesse, carnall, wretched heart, for a man to cast by Gods rules, because attendance to them is his trouble and torment, which unto a gracious heart are life and peace, and sweetnesse; *All the wayes of wisdom to him, are wayes of pleasantnesse, and her paths peace:* And Prov. 3: it is Gods common curse upon them that love 17. not the truth in these dayes, that because sin is not their sorrow, nor breach of rules their trouble; that therefore, the observance of the Law, and attendance unto rules shall be their burden and trouble; they feele not the plague in their own hearts, and therefore reproofs plague them, and commands are a plague and a torment to them: crooked feet, and crooked wills, make men tread awry in such corrupt opinions.

All the called ones of God are therefore to live this life of obedience, and that out of love, which I call the life of love, *Gal. 5. 6.* for else circumcision availes nothing, nor uncircumcision, no nor faith it selfe; unlesse it be of this nature, as that it works by love: there is much obedience and externall conformity to the Law in many men, but the principall

principall difference between these formalities, and the obedience of the Saints, is love; the obedience of the one ariseth from selfe-love, because it pleaseth themselves, and suits with their owne ends; the other from the love of Chrilt, because it pleaseth him, and suits with his ends: 1 Cor. 13. 4. &c. 1 John 5. 3.

Quest. Wherein doth and should this life of love appeare?

Ans. In these five particulars.

- I. In thinking and musing much on Chrilt and upon his love, and on what you shall do for him; he that saith he loves another, and yet seldome thinks on him, or will seldome give him a good look when he meets him, certainly deceives himselfe; the least degree of love appeares in thinking on what we love, because the *loving kindnesse of God was better then life unto David*; hence he did *remember him upon his bed, and meditate on him in the very night*: Psal. 63. 3, 6. they that *fear the Lord*, i. with a sonne-like feare; where love is chiefly predominant, are such as *think upon his name*, Mal. 3. 16. *We have thought of thy loving kindnesse oh Lord in thy Temple*, Psal. 48. 9. Thou that canst spend dayes, nights, weeks, months, yeares; and halt thy head all this time swarming, with vain thoughts, and scarce one living thought of Chrilt, and his love, that didst never beat thy head, nor trouble thy self in musing, oh what shall I doe for him, nor in condemning thy selfe because thou dost so little, verily thou hast not the least degree of this life of love.

In

In speaking and commending of him : is it possible that any man should love another and not commend him , not speak of him ? if thou hast but a Hawk or a Hound that thou lovest, thou wilt commend it, and can it stand with love to Christ, yet seldom or never to speak of him nor of his love ; never to commend him unto others, that they may fall in love with him also ? you shall see the Spouie, *Cant. 5. 9, 16.* when shee was asked *what her beloved was above others ?* shee sets him out in every part of him, and concludes with this, *he is altogether lovely, because thy loving kinnesse (saith David) is better then life, my lips shall praise thee, and I will blesse thee whiles I live; Psal. 63. 3, 4.* can it stand with this life of love, to be alway speaking about worldly affaires, or news at the best, both week-day and Sabbath-day, in bed and boord, in good company and in bad, at home and a broad ? I tell you it will be one maine reason why you desire to live, that you may make the Lord Jesus knowne to your children, friends, acquaintance, that so in the ages to come his name might ring, and his memoriall might bee of sweet odour, from generation to generation ; *Psal. 71. 18.* if before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches ; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory and blessed speeches ; what the Lord hath taught thee thou wilt talke of it unto others, for the sake of him whom thou lovest.

In

3. In being oft in his company, and growing up thereby into a familiar acquaintance with him: can we be long absent from those wee love intirely, if we may come to them? can we love Christ, and yet be seldom with him, in Word; in prayer, in Sacraments, in Christian Communion, in Meditation and daily Examination of our owne hearts, in his providences of Mercies, Crosses, and Tryals? (for Christ is with us here, but those two wayes, in his Ordinances, or Providences, by *his holy spirit*) Lord (saith David) *I have loved the habitation of thy house and the place where thine honour dwelleth*, Psal. 26. 8. The ground of which is set downe, *verse 3. Thy loving kindnesse is before mine eyes, my soule longeth for thee as in a land where no water is, that I might see thee, as I have seenthee in the Sanctuary*; the reason of it was, *because thy loving kindnesse is better then life*; Psal. 63. 1, 2, 3.
4. In doing much for him, and that willingly; did not Jacob love Rachel? how did he expresse it? his *seven yeares service, in frost and snow, in heat and cold, by day and night, were nothing to him, for her sake whom he loved: Shall I serve the Lord* (saith David) *of what coast me nothing?* And when he had prepared many millions for the building of the Temple; yet he accounted it a *small thing*, for his sake whom hee loved; 1 Chron. 29. 3. he gave it out of his poverty, as he speakes; *this is love, to keep his Commandments, and those are not grievous*: 1 John 5. 3.
5. In suffering and enduring any evill for his sake. I confesse it is not every degree of love that

that will carry a man hither; yet where there is great and singular love, for a good man one may be willing to dye; Rom. 5. 7. assuredly, if there be any love to Christ, it will in time increase to this measure; it will think ten thousand lives too little to lay down for Christs sake, that laid down his precious life for him: *What tell you me, saith Paul, of bonds and imprisonments? I am ready not onely to be bound, but to dye for the sake of Christ at Jerusalem; my life is not deare to me, no more then a rush at my foot, that I may finish my course with joy: for thy sake we are killed all the day long,* Rom. 8. 36. It tell you the love of Christ will make you fall down upon your knees, and blesse the Lord, that he will accept of such a poore sacrifice as thy body is, though it bee burnt to ashes; and thou wilt blesse him againe and againe; that whereas he might have left thee in thy sinnes to have troden him and his glory and grace under foot; as he hath done thousands in the world; yet that hee should call thee to share in this honour not onely to doe, but to suffer for his sake.

Now the good Lord perswade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a faire time before you to doe much for Christ in; how pleasing will it bee to him to see such young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jesus most of your time, and your time which now remaines is very little, and then your lampe is out, your Sun is almost set, and all your work

is yet to be done for Christ; oh therefore awaken now at last, before you awaken when it is too late; you rich men have abilities and wherewithall to set forward Christs Kingdom in the Townes and Villages where you live; you poore men may doe much by ardent and instant prayers day and night, for the advancement of the Lord Jesus. You Husbands, Wives, Masters, Servants, remember if you are not good in your places, you are not good at all, what ever your profession bee; a good woman, but a froward wife: a good man, but a hairebrained curst husband: a good servant, but a very fore tongue; these cannot well stand together. If you have an y love to Christ, the life of love will make you move best in your proper place: oh therefore love much, and so think much and speak much of, and converse much with, and doe much, and suffer much for the Lord Jesus Christ; content not your selves with doing small things for him, that hath done and suffered much for you; if you can do but little, yet set God on work by being fervent and frequent in prayer, not only that Christ may be honoured in your selves, but also in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine alive *a will* to doe much, which is accepted as if you did, 2 Cor. 8. 12. If thou art a poore man, and hast nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your selves, yet encourage others that may, thou art not a Preacher called to convert soules, yet doe thou encourage

encourage the messengers of Christ in their work, by thy prayers, counsell, help, and at last day the conversion of soules shall be attributed unto thee, as well as unto them; if thou canst not doe any good, yet prevent what evill thou canst in thy place; to keep off judgments; at least to delay them; mourne thou for other mens sinnes, as if they were thine owne, that so the Lord may pity and pardon them, and it may be convert them, who shall doe more good it may be, then ever thou canst doe: let the Lord Jesus bee in thy thoughts the first in the morning, and the last at night; doe what thou canst, nay, goe continually to him to enable thee to doe more then thou of thy selfe canst; and mourne bitterly, and lament dayly what thou hast not done, either through want of ability or will: remembering his love to thee, that hee came out of his Fathers bosome for thee, wept for thee, bleed for thee, powred out his life, nay, his soule to death for thee, is now risen for thee, gone to heaven for thee, sits at Gods right hand, and rules all the world for thee, makes intercession continually for thee, and at the end of the world will come againe for thee, who hast loved him here, that thou mightest live for ever with him then.

But is this *our* life, in these evill and luke-warme times? How many bee there that beleeve in Christ, that they may live as they list? If to drink, and whore, and scoffe, and blaspheme; if to shake a lock, and follow every found fashon; if to crosse

croffe and cringe before a piece of wood : if to be wearie of the word, and outwardly zealous for long prayers ; if to seek for purity of ordinances in Churches, and to maintain impurity in hearts, in shops, in families, if to set our hearts upon Farmes and Merchandizes, and so to be covetous ; if to set up our owne selves, and parts, and gifts, with a secret disdain of Gods Ministers ; if to cry downe learning, and set up ignorance ; if to set up Christ, and destroy sanctification and obedience ; if to be a sect-master of some odde opinions ; if to cracke the nut of some superlunary and Monkish notions, and high-flown speculations ; if to heare much, and do little ; if to have a name to live, and yet dead at the heart ; if this be to live the life of love, wee have many that live this life ; the Lord Jesus wants not love, if this be to love : But oh woe unto you, if you thus requite the Lord, foolish people and unwise ! The Lord knowes we may complaine as *Paul* did, *Every man mindes his owne things, and none the things of Jesus Christ* ; none in comparison of that huge number that thinke they are religious enough, if they be baptized, and say that they beleve in Jesus Christ : verily the time drawes neere wherein the Lord will come for *fruits* from his *Vineyard* ; and if hee findes it not, assuredly he will not be beholding to us for obedience, he can raise his glory out of other people, and there carry his Gospell to them who shall *bring forth the fruits* of it ; the Lord will shortly lay his axe unto the root of our tree, and if wee will

will not serve the Lord in this good Land in the abundance of peace and mercy, we shall serve our enemies in hunger, cold, and nakednesse; if wee will not serve him in love, we must serve *our enemies* in feare; doe not think that the Lord will bee put off with venerable names and titles, shadowes, and pictures; what is most mens profession at this day but a meer paint? which may serve to colour them while they live, but will never comfort them (unlesse conscience bee asleep) when they come to dye. Oh take heed of such formality; I can never thinke enough of *Dauids* expression, *Psal.* 119, 167. *I have kept thy Commandements, and I love them exceedingly*; should hee not have said first, *I have loved thy Commandements, and so have kept them*? Doubtlesse he did so; but he ran here in a holy and molt heavenly circle, I have kept them and loved them, and loved them and kept them, if wee love Christ wee also shall live such a life of love in our measure; and his Commandements will be molt deare, when himselfe is molt precious,

FINIS.



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